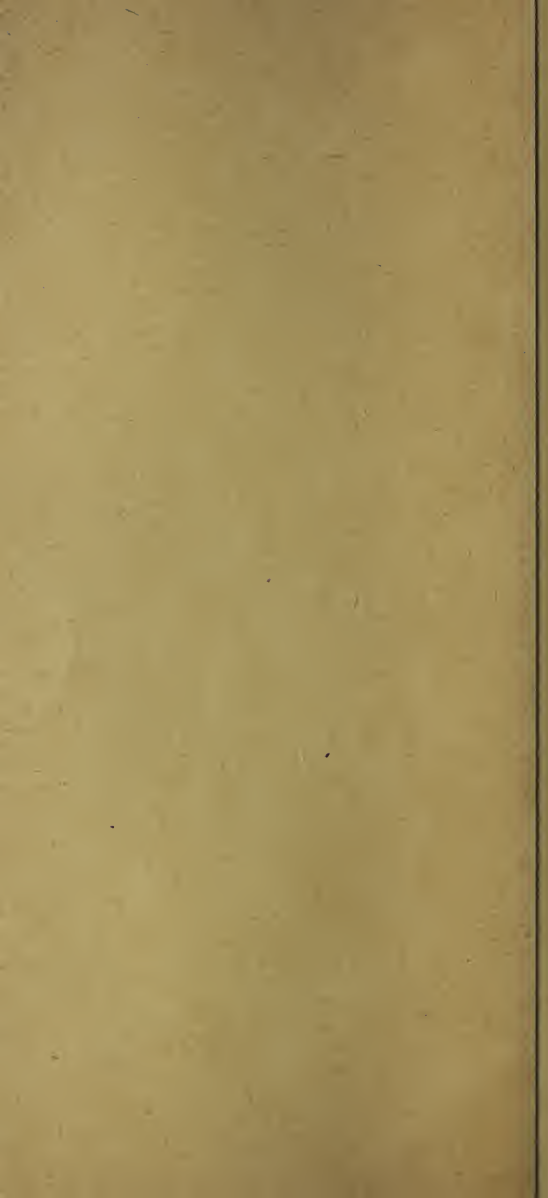


NEW
Guide
TO
CONSTANTINOPLE
1892



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TOURIST'S MEMORANDA

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TOURIST'S MEMORANDA



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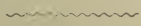
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MAP OF CONSTANTINOPLÉ

MAP OF THE BOSPHORUS

TIME-TABLE for Mail-Steamers & Trains.



THE ARRIVAL.

Steamers as a rule come within view of the City about dawn. There is no place in the world better situated and presenting a finer exterior view than that of the capital of the Ottoman Empire. But this picture has been painted by the pen of many a powerful writer and the visitors own imagination cannot fail to develop the suggestive and conspicuous characteristics that will strike him to his own satisfaction.

The traveller should not be in too great a hurry to quit the vessel but should rather wait until the first crowd of deck passengers have gone ashore; meanwhile keeping a vigilant eye upon his luggage as it is brought up from the hold. Nor should he allow the first individual that offers to carry his luggage to the hotel, seize and walk off with it.

The guides belonging to all the hotels, both large and small and a host of unknown individuals board the vessel soon after the anchor has dropped. It is advisable to engage a guide of one of the large hotels who will attend to your effects, pass-port, (every stranger should have his pass-port in order) boat-hire, and custom house inspection, which is either prompt or minute according to the value of the Backsheesh, the all powerful regulator in the East, that is given. The boat fare is 10 piastres per person.

Entry of the following is strictly prohibited and subject to the thorough and tardy inspection of a censor who will cut out the offending leaf or otherwise make it illegible:

Books on Turkey, papers etc. criticising the government, administration, or disclosing anything political.

Altogether confiscated are:

Photographs of the Sultan; photographs in any way profane, and absolutely all foreign cigars and cigarettes.

The tourist having accomplished the necessary customs formalities, the famous hamals (porters) of the place will walk off with the luggage on his back to the hotel which your guide has told him to go to. Should the traveller be without a guide it would be wise to follow the hamal keeping him in sight till the Hotel is reached.

The tariff from the Galata Custom House to Pera is 7 piastres per Hamal load. Coming out of the Custom House Street a carriage may be had at the tramway station in Galata. The fare is for 1 to 4 persons to Pera pts: 15.

Arriving by train the traveller has to submit to similiar formalities. The portorage from the Railway Station to Pera is 10 pts and the carriage fare, including the bridge toll, is pts: 25.

HOTELS.

The principal Hotels in the city are:

The Angleterre, the Royal, the Byzance, the Londres and the Luxemburg. These are all frequented by the distinguished class of visitors to Turkey. Since the opening of the Oriental Railway, the Hotels have been daily improving, and now offer to the traveller the same comforts he would obtain at any European Hotel. It is convenient to the traveller to take board and lodging, as out of the Hotels there are no good restaurants. The price for board and lodging, light and service included, is from 12 to 15 francs par day in the summer and winter; and from 15 to 20 francs per day in the spring and autumn, the tourist's seasons.

There are many small hotels in the city but these charge so many extras that the bills are

run up as high as in the larger hotels. There are no hotel-omnibuses, but the dragomans of the above mentioned hotels meet all the trains and steamers that arrive and cry out the name of the hotel from which they hail.

MONIES.

The current piece of money is the silver Piastre (or 40 Paras) equal to 2 pence english money or 10 centimes french money. The equivalent of foreign into turkish money is as follows:-

The Pound Sterling: . . .	Pts: 120.	Silver
The Nopoleon:	95.	„
The Franc:	4-1/2.	„

The turkish Lira (Pound) is 108 piastres silver but the government departments and banks give and receive this piece of money at 100 piastres gold. Outside of these however, the Lira passes for 108 piastres silver, or at an agio of 8⁰/₁₀. - Thus the turkish Lira must always be calculated at 108 silver piastres, as unless specially stipulated, all sales and purchases are in silver and not in gold.

In changing, either turkish or foreign money, at the small money-changers (Saraafs) located at almost every turning, the traveller must count on loosing from 2 to 3 (but no more) piastres on each piece of money he changes. The native as well as the stranger has to submit to this alike. Even if changing a 5 piastre-piece (a little over a franc) the loss of half a piastre (1/1.) is incurred.

This injustice is not due to a scarcity of small money, but to the fact that the money-changers (Saraafs) collect all the small change they can lay their hands upon and deal it out to the public as merchandise at an enormous if not illegal profit. Thus the only remedy against this existing evil is to always give a piece of money exceeding the amount of your purchase when buying anything,

and store the small change. This will be found very useful, as the vendor is bound to hand you the correct change. The turkish pieces of money, with their respective value in french and english money, are as follows:-

	ENGLISH.	FRENCH.
5 Lira Piece (gold)	=L: 4-10-10.or	Frs: 115.
2 1/2 " " "	=L: 2- 5- 5.or	" 57-1/2
1 " " "	=L: 0-18- 2.or	" 23.
20 pts. Méd. (Silver)	L: 0- 3- 4.or	" 4-25.
10 " 1/2 Méd. " "	L: 0- 1- 8.or	" 2-12, 1/2
5 " 1/4 Méd. " "	L: 0- 0-10.or	" 1-6.
2 " " "	L: 0- 0- 4.or	" 0-40.
1 " " "	L: 0- 0- 2.or	" 0-20.

There is yet another currency, the Metallic, and the pieces with their equivalents are as follows:-

	ENGLISH.	FRENCH.
5 Piastres	11 Pennies	1 10 c.
2-1/2 " "	5 1/2 " "	— 55 c.
1-1/4 " "	2 3/4 " "	— 27 c.
20 Paras	1 " "	— 10 c.

GUIDES.

The guides connected with the principal hotels are the only ones in whom any reliance or confidence can be placed. They consist of picked men who both have a knowledge of the place and are conversant with the languages. They are however illiterate and the traveller is recommended to be provided with a book of travell.

Individuals offering their services as guide in the streets or at the Bazaars should be avoided. They will act as guide for very little, but the stranger may rest assured that he will make up for this in the form of a percentage in the event of your purchasing anything.

Regular guides are to be had at any of the hotels at from 8 to 10 francs per day.

CARRIAGES.

The Constantinople coachmen are no less insolent than the coachmen of other European cities. On Fridays (the Turkish day of rest) and on Sundays they will not admit of the tariff. Thus if you intend engaging a carriage on either of these days you must make your bargain before hand, otherwise, no matter what you give him he will be dissatisfied, and cause a commotion to obtain more. During the other days of the week a short drive of from 15 to 20 minutes costs 5 piastres; from Péra to Galata 10 Piastres. If engaged by the hour, the tariff is 15 piastres for the first and second, and 10 piastres for each succeeding hour. When sight seeing it is advisable to engage the carriage either by the hour or by the day.

The toll for crossing the bridge is $2\frac{1}{2}$ pts. either way. A good roomy carriage costs from 15 to 20 francs per day. A landau from the livery stables from 20 to 25 francs per day. A drive outside of the city, say beyond the Taxim gardens, as far as the European Sweetwaters, or round the ancient Byzantium walls has no tariff, and an agreement must be made before starting.

The drive to the railway Station is very high, being 25 piastres, for a drive of 20 minutes, including the bridge toll.

HORSES.

Horses are to be found stationed at all the principal centres of the town. The best are to be had at Galata Serai, near the British Embassy, near the Taxim fountain and at Galata, near Tophané. A short ride is 2 P., an hour from 5 to 10 p., the afternoon 20 p. The price should always be settled upon before starting. The man that accompanies the horse will, should he see that the rider is a fair horseman, allow you to go off alone if going for a long ride; but should

you only be going a short distance he will follow running all the way. Better horses are to be had at the stables at from 10 to 12 francs for the excursion. Riders prefer getting their horses from the stables.

TUNNEL.

The tunnel, or underground railway from Galata to Péra, is the most used conveyance to and from these places. A train leaves every 10 minutes from 7 a. m. till 8 p. m. during the summer and from 8 a. m. to 7 p. m. during the winter. The tarif is 1 piastre 1st class, and 20 paras 2nd class. Tourists can economise their carriage-expenses by taking the tunnel to Galata crossing the bridge on foot, and then take the tramway or a carriage at the stamboul side. The carriage fare from the bridge to the Bazaars is 5 piastres.

TRAMWAYS.

The Constantinople Tramways are neither very comfortable nor very clean, but failing to obtain any other means of conveyance, which is very often the case, one can be carried on the three different lines:

THE GALATA TO CHISLI LINE.

From the bridge up through Péra to the Taxim Garden, Pencaldi, Férikeuy and Chisli, the end of the line Pts: 1 $\frac{1}{2}$.

THE GALATA LINE.

From the old bridge, through Galata, Dolma-baktché, Beshiktash to Ortakeuy Pts: 3.

THE STAMBOUL LINE.

From the bridge to the Seras-kierat Yedi-koulée, and Top-kapou, (the old walls and towers) 3 pts.

SEDAN-CHAIRS.

Owing to the narrow and badly paved streets it is impossible for carriages to get to many places in the city, so that ladies especially are often compelled to substitute the victoria for the Sedan-chair, carried by the hamals of the quarter. Ladies going to receptions, evening parties, Balls, etc. prefer the Sedan-chair to a carriage; it does not fatigue or shake one. A short ride in the day-time costs 10 pts at night 20 pts. If the chair is kept waiting till after mid-night from 40 to 50 piastres is charged.

CAIQUES & BOATS.

For a short row in a caique or boat on the Golden Horn 2 pts is paid; 4 to 5 pts the hour. To Scutari, Haidar-Pasha, Kadikeuy or to the European Sweet-waters, there and back 20-30 Piastres. As the caique is very easily upset if more than two or three persons wish to go anywhere by water a small boat should be engaged.

LOCAL STEAMERS.

The Mahsousse steamers leave the bridge running to Haidar-Pasha, (chemin de fer d'Anatolie) Kadikeuy, the Princes Islands and as far as San Stefano on the European side.

The Steamers of the Chirket-i-Hairie call at Scutari and at the numerous stations on both sides of the Bosphoros. This Company's boats are stationed at the Stamboul side of the bridge. We do not give the hours of departure as this is constantly changing with the growth or decrease of the day. The tariff is according to the distance, from 1 to 10 piastres. A trip up the Bosphoros to the mouth of the black sea, to Kavak, and back again can be done in about four hours.

The departure of steamers leaving the bridge for the Goldenhorn landings is every 15 minutes. During the summer season some of the boats go as far as the European Sweetwaters on Fridays and Sundays. The tariff is 60 paras.

BANKS.

The following are the principal Banks in Constantinople:-

The Imperial Ottoman Bank, Rue Voivoda.

The Crédit Général Ottoman, " "

The Crédit Lyonnais, near the new bridge Galata

The Société Générale de l'Empire Ottoman, Rue Voivoda.

The Société Ottomane de Change et de Valeurs.

The Banque de Constantinople, all in Galata.

The Imperial Ottoman Bank, has Branch-Offices, Agencies & Sub-Agencies at the following places Alexandria, Adrinople, Beyrout, Broussa, Larnaca, Cairo, Philippopolis, Salonica, Smyrna, Damascus, Limasol, Nicosia, Port-Said, Adalia, Aïdin, Magnesia, Nazli, Adana, Koniah.

Letters of Credit, payable anywhere in the East, may be had at the Imperial Ottoman Bank.

P O S T S.

Each of the principal Powers has a Post Office in Constantinople that forwards letters to all parts of the world in conformity with the stipulations of the International Post Office Convention. Each Post Office uses its respective postage stamp; the only difference to its home stamp being that its equivalent in turkish money is also printed on the face.

The British Post Office is near the Galata Tower.

The German and French Post Offices, Galata rue Voivoda;

The Russian, Galata, Rue Mum Hané.

The Austrian, Galata, Karantina Sokak.

The Austrian and French Post Office have branch offices in the grand rue de Péra. The turkish post office has also a branch office at the telegraph office, Grand Rue de Péra. Travellers who address their letters "poste restante," are obliged to visit all these different post offices. All letters from countries not having a post office here, are distributed by the International Post, Galata, rue Kamer-Alden, (golden purse). The local post office does not always accept closed letters, and the delivery of Post Cards, sent through the local post, is not very regular. It is advisable to send a messenger.

TELEGRAPHS.

OFFICES. Galata, in the International Post-Office and in the grand rue de Péra.

The following is the tariff for telegrams sent by the turkish office viâ Syra, Zante.

Austria, Hungary.	46 Centimes per word.
Belgium,	60
France,	56
Germany,	55
England,	76
Greece,	38
Holland,	60
Italy,	60
Russia,	72
Rumania,	51
Spain,	65
Switzerland,	51
Egypte, viâ Creta,	95
New_York,	185 Philadelphia, 215.

In the same Office the Eastern Telegraph Company transmits telegrams more speedily by their special cable at a rate of 45⁰/₁₀ more than the above prices of the turkish telegraphs. Telegrams to be sent by the Eastern Telegraph Company must bear the words "Viâ Cable," at foot which is of course not charged for.

EMBASSIES.

Besides the British Embassy, situated in the Rue Tepé Bashi (looking on to the Grand Rue de Péra) and the German and Italian Embassies on an isolated immenence at Taxim, all the other Embassies, Legations and Consulats are in the Grand Rue de Péra or its side streets. During the summer season each of the Embassies removes to its residence on the Upper Bosphoros, at Thérapia and Buyukdéré. One of the functionaries however is always to be found in the town office during Office hours. The British Consulat is near the Galata tower beside the British Post office.

Visas of Passeports are required for travelling in Bulgaria, Rumania and Russia. And if going to one of the inland places of Turkey a special turkish writen passport (Teskeré) is necessary.

BATHS.

The Luxembourg Baths, near the Hotel bearing that name and situated at its back, in the street, rue Sakis Agatch, (one of the branch street of the Grand rue de Péra), offers every comfort that is expected of an establishment of this nature. The tariff for a bath is piastres 10.--and for a douche piastres 5. There is another european bath, less expensive, in the street Glavany also looking on the grand rue de Péra. The prices are here more moderate. — TURKISH. BATHS. (Hamam). Barring the local originality, the same establishments in Europe offer more comfort and are perhaps more hygenic than the present oriental turkish baths. They are however clean to a degree and should the traveller wish to try one in Turkey proper, the following two can be recommended. The Galata Séraï bath in the Rue Souterasi on the right going up the street shooting off the Grand Rue de Péra; and

the bath Azab Kapou near the old bridge, in Galata.

The turkish baths in Stamboul are almost exclusively frequented by Turks and Orientals. The comforts and treatement here are altogether oriental but not at all to everyones taste.

The Sea bathiug establishments at the bridge and near Tophané are very primitive, and are neither over clean nor comfortable; the little cabins hardly leaving room to undress or dress. There are two bassins: I Cl. 100 Paras, II Class 60 Paras. The water is not carried away with the current. At Hidar-Pacha and Kadikeuy though the baths are no better the water is cleaner, and one can swim out without running the risk of combating the currants which in other open places are very strong.

RESTURANTS, CAFES. &c.

In the Brasseries; Janni, Nicoli and Central good beer is to be had, fair dinners and plenty of local, and foreign papers. On account of its position the brasserie Janni is more frequented by the upper classes.

At Lebons Confectionnary french cusine is to be had à la carte. Lunch or dinner may also be had at any one of the Hotels at from 5 to 7 frs. At all the above resturants and brasseries, the native Anatolian wines of Erenkeuy, which are really excellant, are to be had. We may add that these wines are fast gaining favour abroad. All the above mentioned Cafés and Confectionneries are on the grand rue de Péra; these latter have excellant ices, and french pastry, and are much frequented at all times by the Pera Society.

GARDENS.

The Municipal or Petit Champ Garden is the only public garden in Péra and being both cool and shady it is the favorite afternoon and evening ressort of those remaining in town during the summer season. In the garden there is also a much frequented open-air Theatre where as a rule french operettes are played. From 9 to 12 a. m. and from 4 p. m. to 11 p. m. a band generally plays.

The Taxim, or upper garden, though rather distant, owing to the magnificent view of the Bosphoros that it offers, and the cool north wind that fans it in the latter part of the afternoon, is also fairly well frequented.

The entrance to the Petit Champ Garden is 1 Piastre and to the upper garden $\frac{1}{2}$ Piastre.

THEATERS.

Constantinople is indeed very poor in ressorts for evening-pass-time. During the whole of the summer season there is an open-air Theater in the Municipal Garden (Petit champ) and in the Concordia garden, Grand rue de Péra, where generally an Italian troop is performing. The entrance fee to each of these is 5 piastres.

In the winter season the different theatres in Péra, the Verdi, the Theatre Français, the Theatre in the Municipal Garden, have either a french or a greek troop performing. All of the above Theaters, as well as a Circus, are on the Grand Rue de Péra. During Carnival a number of balls are given in each of the theaters and these are well worth visiting.

The Concordia and the Crystal Palace, both on the Grand rue de Péra, are nothing more than Cafés chantants, where until of late the unseen ball turned to the stakes on the Rulette table.

The Gouvernement have now put a final stop to this practise.

Travellers strolling about in the evenings find their way into other gambling rooms or are invited by hybridous individuals, avoided by residents, suddenly appearing before you in the street offering to take the stranger on adventurous excursions that always end, to say the least, in releaving his purse of some of its contents.

Péra is safe at night but it would be imprudent to visit the lower parts of the town after 9 p.m.

During the month of Ramazan, the tourist, accompanied by a guide should visit Stamboul after sunset, and he will be enchanted by the spectacle that presents itself in the innumerable little oil burners that are artistically placed in and round about the mosques and minarets and interested with the true oriental nocturnal pastime that will meet him at every turn. Both Saint Sophia and Bayazet mosques should be visited.

The month of Ramazan is the only month in the year that Stamboul is not wrapt in slumbers one hour after sunset; thus it would be useless visiting the City at any other time.

TURKISH TIME.

Turkish time is regulated according to the setting of the sun which the turks admit to be the end of the day or 12 O'clock. As the sun varies every day in its setting, the clock has to be arranged every day. All the calanders sold in the east indicate the daily variations to be as follows: 12 o'clock, noon is:

In turkish	4-19.-	the	21 st June.
	5-05.-	"	21 st August.
	6-44.-	"	21 st October.
	7-20.-	"	21 st December.
	6-19.-	"	21 st February.
	5-12.-	"	21 st April.

If travelling in the East it is advisable to have a watch with double hands, the one pair to indicate european and the other turkish time.

CLIMATE.

The climate of Constantinople is very mild, being neither very cold during the winter nor very warm, for any length of time during the summer. Though there are some extremely hot days the fresh north wind that blows regularly every evening from 5 p. m. cools the atmosphere. The highest temperature registered during the whole of the summer is 38° the mean 30° centigrade. The lowest in the winters 5° and the mean temperature 8° centigrade.

It is prudent to be provided with a light overcoat, if on the water or out after sundown.

EPIDEMICS.

Thanks to the sanitary measures that have taken place and the continued strict watch that the Government keep, the epidemics that almost annually break out in the interior of Persia and Syria are localised, and Constantinople for a number of years has been free from epidemical sickness.

PORTERS. - (Hamals)

The fame of the Herculan Ottoman Porters is well spread, and if unknown to the visitor, he is sure to have an example of their wonderful strength five minutes after he has put his foot on turkish soil. - The majority of these are Armenians and they stop at nothing, from the small bag that can be grasped with the hand to the iron safe, walking off with it on his back through the very badly paved and steep streets,

from one end of the town to the other. As to their character they are both insolent and very difficult to please and are never satisfied. They consist, of an organised body of men and have certain understood privileges both among themselves and with the authorities. They are devided, and from ten to fifteen are told off to be porters for such and such a district, and woe betide the poor man who thinks to get his furniture or goods transported from one place to another by some less exacting jew lacorourer; as, before he can turn two corners, he will be seized and his load thrown to the ground, and himself chastied for invading on their recognised rights.

FIRE MEN.

Since water has been brought to Péra large fires have not been so frequent. And though fires often break out at all times they are speedily extinguished if in the vicinity of the pipes.

Out of Pera, in the part of the City where wooden houses predominate small fires from one so ten houses is allmost a weekly occurence larger conflagrations destroyng from 100 to 150 houses annually blaze away. The last great fire was in 1870 where half Pera with 6000 homes and nearly 4000 people were burned, and laterly in 1886 when the destructive element swept over Scutari leaving almost all the place in cinders in little more than ten hours.

The Military Fire Brigade (Itfa Alai) is a well organised Brigade, works well and is equal to many Brigades in Europe. The narrow and crooked street however put them at a great disadvantage as they often cannot get their engines near enough.

Constantinople boasts of a unique body of men known as "Tulumbagies" (Pump-men). These

are porters, workmen, &c. &c. of every nationality who at the first alarm given from the Galata tower or the Seraskierat (during the day by flags and red balls and during the night by coloured lights) are up and off carrying their little engine on their shoulders. They rush along the streets bare-footed and half naked upsetting everyone and anything that chance to be in their way, screaming and howling all the time like so many escaped savages. They may have to run for an hour or more before they reach the fire, but on they rush, exhaustion seeming to be unknown to them, until they reach the place when their actions take another fase. They promptly set down the engine, rush into the burning house, and under the pretence of saving your goods, bring in the greatest disorder and distruction. They often however do good work in preventing the spread of the conflagration as they can get where the regular Brigade cannot. When the Brigade arrives these Tulumbagies have to retire. This they do not always do without a dispute.

LOCAL ANNOYANCES.

Constantinople has three specialities, in the form of certain annoyances, that very forciably conteract the pleasure, that both the stranger and the resident alike has to submit to while in the country.

The foremost of these is the badly paved and narrow streets many of which has no side-path at all. A Municipal plan does however exist for the embelismen of the town. The ravages caused by the frequent fires and the demolition of the old walls, infortunately, largely contribute to the eventual carrying out of the proposed improvements.

The second annoyance, though one of the curosities of Constantinople, is the innumerable

dogs that in legion almost literally pave the streets. It is said that these dogs followed the Turks to Constantinople at the time of the conquest, and from all apperances they have steadily gone on increasing ever since. And although special mention is made in the Koran of the dogs as being "unclean animals," they are not only tolerated, either from custom or from some superstitious belief, but the Turk will take care to have the leavings of his meal thrown to them. Some go so far as to make a place to hold water, which is daily replenished, for them. And if possible he will prevent any one harming them. Further it is not at all an uncommon thing to see, both in front of the Mosque "Bayazet," and in other Turkish quarters, bread that has been confiscated for light weight, and purchased with funds bequeathed for that purpose by staunch Turks long since lying in their tombs, thrown to the dogs.

As to the nature of these dogs, the traveller need have no uneasiness, as they are both friendly and peaceably disposed. In fact, if a single kind word be uttered to any one of them, not only the dog spoken to but the whole band belonging to that street will follow you. It is however very easy to rid yourself of the canine army for if you but turn the first corner their further progress will at once be arrested by the dogs of that street. These boundry lines are often very fiercely disputed by all the dogs and pups of the contesting streets; neither the blows nor the kicks of the bystanders arresting the battle till the dogs themselves think proper to retire. So severely are intruders chastised that thousands of the dogs are born, breed, live and die without ever having had an opportunity of going beyond either turning of the street in which they first saw light.

Young men (never Turks) patrolling the streets at dead of night in search of pleasure very often fail to find it in anything else but in ill-treating the poor dogs. Disturbed in their sweet slumbers by a villanous kick or a blow from a stick, they run to the end of the street howling pitiably and the others, in anticipation, loudly lament, what is in store for them. The dogs in the neighbouring streets, one after the other, of course take up the chorus; possibly, sympathising with their brothers in distress. This din of barking, howling and whining, echoed from far and near does not affect the resident very much; he has long since become accustomed to it and possibly were it suddenly silenced he would miss it, but the stranger will not find this conducive to sleep.

Should a dog become rabid, which fortunately very rarely occurs, the police promptly despatch all the dogs in that quarter. Others, however, speedily replace them and the street soon has just as many as before. When the German Emperor visited Constantinople, by an order of the Sultan a large number of the dogs were sent to an island on the Marmora and it was thought that at least a perceptible number would be taken from the city. But the numerous petitions the Turks sent in resulted in the withdrawal of the order. There is a turkish proverb to the effect that simultaneous with the disappearance of the dogs will the Ottoman Empire become extinct.

The third annoyance that will prevent the stranger from getting much sleep the first nights of his stay in Constantinople is the nightly watchman (Bektchi) who prowles about the streets, taking special care to come under your window and strike with his heavy iron knobbed stick the hours of the night, or otherwise let you know that he is on duty. Further in the middle of the night you are often startled with

the cry of " Yangin Vaar," coming from the lustiest of lusty lungs. This is to let you know that a fire has broken out in the town.

To the joy of the residents and travellers in the capital, the time-known custom of the watchman, was some time ago, for a short period, abolished. But, it appears that both, the thieves were in despair at not knowing the guardian's whereabouts, and thus unable to avoid him; and some of the old residents who could no longer get sleep, deprived as they were of the accustomed noise, had the Bektchi and his stick reinstated.

SIGHTS.

To be seen in three days.

The tourist, pressed for time, can visit the following places in three days.

1st DAY.

The Galata Tower.

The Old Seraglio (Palace).

The Museum.

The Hippodrome.

The Bazaars. (Lunch at a turkish resturant in the Bazaars.)

The Suleimanié (The mosque of Sultan Suleiman).

The Seraskiarat Tower. (War Office).

2nd DAY.

The Golden Horn, to Ayoub (Except on Fridays when the tourist should visit the Selamlık, when the Sultan goes to mosque). Then to the dancing Derwishes, near the tunnel, Grand rue de Péra.

Scutari, Mount Bourghoulou (Magnificent view).

The Turkish Cemetery. On Thursdays the howling Dervishes hold a ceremony near this Cemetery.-

Return by Hidar-Pasha, visiting the English Cemetery, where there is a monument erected by the Queen of England in memory of the soldiers who fell in the Crimea. The Barracks, near the English Cemetery, was the hospital where Miss Nightingale tended the wounded. Return by Steamer at sunset.

3rd DAY.

The Bosphoros; to Rumeli Kavak, at the mouth of the Black Sea and back to the bridge. Points of interest on the Bosphoros:- The old walls and castles at Roumeli Hissar (European side) and Anadolou Hissar (Asiatic side); the European Embassies at Therapia and Buyukdéré and the forts at Kavak.

SIGHTS.

To be seen in a week.

MONDAY.

Morning. Galata Tower.
Walk or drive in the town. From Péra to Dolmabaktché, Galata and back to Péra.

Afternoon. St. Sophia, the Hippodrome, the Museum of the Janissaries, the Ahmedia (Sultan Ahmed's mosque) and the cistern of a thousand and one columns.

TUESDAY. The Mosque Sultana Validé (The Sultan's mother). The Egyptian Bazaar, The Seraglio, The Museum, The Bazaars, (lunch at the bazaars) Bayazet Mosque. The Stamboul Tower (the Seraskiarat or War Office).

WEDNESDAY. The Suleimanie (Sultan Suleiman's mosque) the Bazaars, (lunch at the Bazaars) The Seven Towers and the old walls, Ayoub and the Golden Horn.

THURSDAY. Scutari. Mount Boulgourlou, The Turkish Cemetery, The howling Dervishes, The English Cemetery and Hidar-Pasha.

- FRIDAY. The Selamlik (when the Sultan goes to mosque). A walk to Flamour. The dancing Dervishes at Péra, and to the European Sweetwaters.
- SATURDAY. Bosphorós, Kavak, Buyukdéré, Thérapia, Baicos, Roumeli and Anadolou Hissar and to the Asiatic Sweetwaters.
- SUNDAY. To the Princes Islands. Walk, drive or ride round the Island then up to St. George's Monastery.
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CHURCH SERVICE.

At Christ's Church (Crimea Memorial), every Sunday at 11 a. m.. At the British Embassy Chapel, Péra, at 11. a. m.; and at 5.30. p. m.. At the Dutch Chapel, Evangelical Union 11 a. m. and 4 p. m.

EXCURSIONS.

- To San Stephano, by rail, half a day.
- To the Belgrade Forests, riding or driving, half a day.
- To the village of the Polish Colonie; to Baicos by boat, thence by horse, half a day.
- Asia: to Ismidt, by rail one day.
- To Beledjik, by rail two days.
- To Brussa, by sea to Moudania thence by carriage, three days.
- To Yalova, by sea, two days.
- Bergarmó, by sea, three days.
- Hyssarlick-Troya: from Chanak Kalesi at the Dardanelles, four days.
- To Mount Athos, by sea, six days.
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GALATA TOWER.

The Galata Tower was built by the Genoese in the year 1348. It was originally encircled by a high wall, the ruins of which are daily disappearing, and here and there were placed several smaller square built towers, two of which still stand. Within these walls until the fall of Constantinople A. D. 1453, was the Genoese quarter. Admission to the Tower may be had at all times, but in the morning and evening, just before sunset, the atmosphere is clear, and the view that presents itself simply defies description. There are 140 steps to mount, several of which are sadly worn, and in the obscure parts a little attention is necessary to avoid a stumble.

On the eighth landing, where the Speer-men (fire-watchmen who run to give warning when a fire breaks out), in consideration of a 5 Pts Backsheech will allow you to seat yourself at one of the numerous windows, enjoy the view, sip a cup of excellent coffee and smoke a narguile (hobbelbobble). The view of Constantinople and the environs, to be had from the Galata tower, is:

From the South; Galata and Stamboul separated by the Golden Horn, the Seraglio Point, the Sea of Marmora, the Princes Islands, the Bithynian chain and the snow topped peak of Mount Olympus, near Brussa.

From the East; the entrance to the Bosphoros, Kadikeuy, Hidar-Pasha, Scutari and Mount Boulgourlou. From the North; Péra, Pancaldi, Ferikeuy, Tatavla and the heights of Beshiktash with Yéldis Kiosk, the residence of the Sultan. From the West; Kassim-Pasha, the table-land, of Davoud Pasha, the hills of Ayoub and the valley of the European Sweet-waters.

PROMENADE THROUGH THE TOWN.

Starting from the Grand Rue de Péra (carriage Pts 20, horse Pts 10). passing the different European Embassies, the Imperial Lyceum (Galata-Serai), the Theaters, Clubs, Consulates and Legations, you arrive at Taxim. Here are the Artillery Barracks with their gilded domes, and right opposite the drilling grounds. Turning to the right you enter the Boulevard, Ayas Pasha, and pass the Italian and German Embassies, which are so situated as to have the most complete view of Constantinople and the suburbs, to be had from any residence in the place; to the left is a Turkish Cemetery, with its lugubrious tall and stately cypress trees and myriads of turbaned tombs. Following the road, now down hill, you pass the military school of music, the Imperial Stables, burnt in 1881, till you arrive in front of the magnificent gates of Dolmabaktché (filled garden). This palace was built in 1853 by Sultan Abdul Médjid. Sultan Abdul Aziz also resided here and it was from this palace that he and his retinue of wives were carried off and secluded in the Eski-Serai, (the old Palace at the Seraglio), and subsequently deposed on the 18th May 1876. The interior of the palace at Dolmabaktché is very richly furnished and decorated as oriental prodigality alone can do. The present Sultan does not reside here but twice during the year, at the Ramazan and Curban-Biram festivals, he goes to this palace, and in its renowned large hall of „rare splendour”, he receives the homage of his subjects. Visitors of distinction can have access to these ceremonies through their embassies. To visit the palace an Imperial Permit can at times be obtained, either through your Embassy or Legation, which also gives the right to visit the Summer Palace at Beylerbey and the interior

— PROMENADE THROUGH THE TOWN. —

of the Seraglio, including the Treasury (costs about 100 francs for one or more visitors) Continuing your road on the tramway, leaving to your left the Dolmabaktche Mosque, built by the mother of Sultan Medjid, and to your right the former Court-theater, now a military depot, and after a twenty minutes drive through the turkish quarter Kabatasch and Foundoukly (hazelnut village), you arrive at Top-hane, the Arsenal and Gun-foundery.

Through the railings that surround the yard may be seen the port with its fleet of steam boats of the different Navigation Companies. In the centre of the yard there is a clock tower and to the right there is a pretty little fountain dating from the time of sultan Ahmed. The Mosque at Top-hané, which was built by Sultan Mahmoud in 1830, contains some very rare and fine caligraphic writings in turkish characters. Beyond Top-hané, on the same road, there is another mosque, renowned for the collection of faïence that decorates its interior. This mosque was built by Admiral Kalish Ali Pasha, in 1580, who lies now resting in the little cemetery hard by. In the picturesque little yard leading to the mosque may invariably be seen a number of the faithful, either performing the prescribed ablutions before entering the mosque, seated before the public scribe, or listening, with a keen and respectful interest, to the orator recounting the fearless adventures of the warrior who bled for his country, or what pleases them still more, the instances of justice (the favorite theme of the real turk) enforced by this or that judge.

Twice a week there is market held opposite this mosque, and it is here that the famous oriental pipes and other articles that the turkish potter produces, are sold.

— PROMENADE THROUGH THE TOWN. —

Here also was the public slave mart for the sale of Circassian Girls, and though this commerce was abolished about 30 years ago, it is still secretly carried on by Circassians, in certain coffee-houses in the vicinity of Top-hané. The exact whereabouts these transactions take place, is however a secret which the Musulmen warily guard from the prying eyes of the "Infidel."

The tram-road from Top-hané to Galata, being the main-road to the shipping and commercial part of the town, is always crowded.

The tourist passes along this road then turns up the Rue Voivoda, leaving to his right the Iuksekalderim (the step-street that leads direct to Péra) and follows the tram-road, passing the German and French Post Offices, the Imperial Ottoman Bank and other Financial Establishments. Higher up the Turkish cemetery, walled in on either side of the road, the Municipality, the Club de Constantinople, several Hotels, the Petit Champ Garden and the British Embassy, then turning to the right, still following the tram-road, he reaches the Grand Rue de Péra, near the Imperial Lyceum at Galata Serai.

THE SERAGLIO AND THE MUSEUM.

Before the christian era of the Bizantium Empire the ancient Acropolis and the Thermæ of Arcadius were here. Constantine the Great in 306-337, began, and Justinian accomplished on this place the famous Imperial residence, and the five succeeding centuries of Byzantium splendour embellished it. On the one side it looked upon the sea of Marmora and the other on St. Sophia and the Hippodrome, and contained several magnificent palaces, churches, gardens, monuments and the renowned baths of Zeuxippos. After the twelfth century the latin emperors abandoned this domain and transferred their residence to the palaces of Blacharnæ, to the west of Byzantium (actually Egri Kapou i. e. the crooked gate), and when Mohammed began to build his Seraglio on this historic place he found nothing standing but the equestrian statue of the Emperor Justinian surrounded with ruins covered with weeds. This noble and famous statue the conqueror had melted to make cannons.

The underground work, brought to the light of day when the rail-way was being built, will convey an idea of the imposing imensity of the old edifices. Since Mohammed II. 25 Sultans have lived in the Seraglio and each in his turn added something to its agrandisement. Sultan Medjid, the father of the present Sultan, transferred his residence to Dolma-baktché and since then the old Serai has become the secluded retreat of the wives and servants of the late sultans.

In 1865 a large fire laid waste the greater part of this place but fortunately those edifices of great historic interest were preserved from the flames.

Tourists generally enter by the garden-gate of the seraglio that looks on to the tram-way, known as SOUK-TCHESME (or the Cold Fountain). The

— THE MUSEUM. —

tourist who has not obtained the Imperial Iradé to see the interior, should first descend to the Seraglio point, a beautiful spot, then coming up the road, pass the school of fine arts and visit Tschinili-Kiosk (Kiosk of tiles) the MUSEUM OF ANTIQUITIES which is opposite to the new Museum of Sarcophagi.

THE MUSEUM.

The most remarkable things to be seen in this museum are:

An Assyrian fountain in the form of a statue of Hercules holding a lion by the hind legs. It was discovered in Cyprus 1873—and can now be seen standing under the colonnade to the left. The remains of the famous mausoleum of Heli-carnassus — in the center — an amazon with a hatchet in her hand. A young man on his knees in an attitude of conflict; and at the extremity of the hall the colossal statue of Hadrianus brought from Creta. There also is the celebrated inscription of Dreros that as yet has defied the decipherer.

In the center of the room to the left, as you enter there is a glass-case containing jewellery and other antiquities found by the late Dr Schlieman at Troy—Hyssarlik. In the glass-case to the left there are a number of Babylonian cylinders with inscription in cuneiform. One of the greatest curiosities to be seen in the museum is one of the heads of the serpentine column of the Hippodrome on which reposed the sacred golden tripod of the oracle at Delphi, which is in the glass-case opposite that containing the Babylonian cylinders. In the room opposite there are some very fine specimens of bronze antiquities.

The celebrated Sarcophagi exhumed at Sidon in 1887 have been put into the new museum

opposite Tchibili-Kiosk. The Sarcophagus in the large glass-case supposed to be that of a general of Alexander the Great is probably the most perfectly preserved object of beauty that has been recovered from the ancient world. Among the other sarcophagi in this museum is also that of a Sidonian king Tabnit, in the egyptian style and bearing a phœnician inscription and another in the form of a temple. There are also some very curious coffins covered with lead.

On leaving the Museum follow the carriage-road that will lead you to the high terrace shaded by an enormous plane-tree. Under this platane the Janissaries used to assemble and demand compensation for any imaginary wrong or slight they may have suffered in the form of further concessions. Not far from here is the only church that has not been turned into a mosque. This is the once church of St. Irene; now the ARMOURY. In this church there is a very fine collection of arms and armour of celebrated warriors and other trophies of great value and historic interest. Entry to this church is prohibited.

By the gate ORTOU KAPOU (the Middle Gate) you enter into the second court of the Seraglio. Under these two doors is the "Chamber of Wrath," where, at the order of the Padisha, personages invited to the palace, but destined never to penetrate to its interior, were despatched.

Without a special permit, which may be procured either through your Legation or Embassy, you cannot visit the second part of the Seraglio. This Permit or Firman which costs, in the form of Backsheeshs to the servants, about 100 francs will give you the right to visit all the curiosities in the interior as well as the Imperial Trea-

— THE SERAGLIO. —

sury; also as a rule the palaces at Dolma-Baktché and Beylerbey.

The second court of the Seraglio, is nothing but a vast and gloomy place covered with trees and herbs that have for ages grown as nature willed. To the right is a long row of kitchens with a seeming longer range of fantastic chimneys and to the left are the prisons and a tower much resembling a village clock-tower, and at the extremity a marble colonnade in the center of which is the third gate, the BAB-I-SEADIT (the Gate of Felicity).

In time gone by this gate, which leads to the third court where the sultans resided, was rigorously guarded by pages and white eunuchs. This residence was divided into several kiosks the one isolated from the other. One of these is shewn as being the throne-room where the Sultan sat alone. The Ministers and personages received in audience had to speak to the sultan through a large window latticed with narrow bars. There is another small kiosk that contains the library of the sultans in which it is said there are Byzantium writings of great historic value.

In the Imperial Treasury, into which you are introduced with considerable ceremony, there is a vast quantity of treasure; precious stones, armes, plates, clocks, medals, and coins. All these are unfortunately over thrown in glass-cases or in rather obscure corners. There is also a throne of gold literally covered with precious stones, which Sultan Selim 1st. carried off during his war with the Shah of Persia in 1514.

In the Gallery there, is an interesting collection of richly embroidered State cloaths of the sultans of Turkey from the Conqueror to Murad II. 1453-1839, the oil-paintings of these sovereigns hanging on the walls.

Not far from the Imperial Treasury is the mosque that contains the most cherished and venerated relic of the turks; — the mantle of the Prophet. Once a year, on the fifteenth day of Ramazan, the Sultan in great ceremony comes in person to this mosque to embrace the hem of this revered garment.

From the Medjidie Kiosk there is a unique view of the Marmora, the Bosphoros and the City.

The celebrated Bagdad kiosk, that will be pointed out to the visitor, is really a masterpiece of turkish architecture and decorative taste.

Leaving the Seraglio altogether by the first court, you pass the principal gate, the BAB-I-HUMAYUN (The Imperial Gate) built by Moammed II. — It is from this gate that the Sultans formerly sallied forth in all the pomp and splendour of their power and wealth on Musulman festivals. In the niches which you will observe on the outside of this gate, were exposed as a terrible lesson, the decapitated heads of Viziers and Pashas, who had the misfortune to fall into the disgrace of the Padisha.

Opposite the Bab-i-Humayun is the pretty fountain of Sultan Ahmet II. 1705-1736.

SANTA SOPHIA (AYA SOPHIA)

Take the tunnel from Péra to Galata (fare $\frac{1}{2}$ a piastre or 20 paras) cross the Bridge on foot (toll 10 paras) and at the Stamboul side take the tram (fare 1 piastre) or a carriage (fare 5 piastres) to St. Sophia.

This temple was built by Constantine the Great, and dedicated to the Eternal Wisdom. On his being converted to Christianity it was changed to a cathedral. It was destroyed several times by fire, the last in 532 A. D; in the revolt of the parties of the hippodrome. The Emperor Justinian however ordered a new edifice of surpassing grandure to be built on the foundations. To this structure the remains from the celebrated temple of Diana at Ephesus, the Temple of Baalbeec, Jerusalem and Thebes contributed. The interior was overloaded with costly and precions objects. The altars, the tabernacle, the crosses, the throne, and the seven seats of the priests, were of the purest gold and silver encrusted with jewels and pearls.

Twenty-two years after the Consecration of the Cathedral its dome fell in, and a similar disaster happened in the year 987, but it was not only rebuilt, but endravours were made to surpass the previous splendour. In the year 1204 the Crusades ransacked this house of God and carried away the greater part, if not all, of the treasures which gave it the name of being the richest and the most beautiful Cathedral in the world.

During the reign of the Latin emperors it began to fall to ruins, but the Emperor Androclus in the fourteenth century preserved it from further decadence by building a wall round it, which however did not add to the former beauty.

— SANTA SOPHIA (AYA SOPHIA).—

On the conquest of Constantinople by the Turks, the interior of St. Sophia was the scene of the massacre of the Christians who had sought refuge and succour within its walls; the sanctuary was violated and those who were not killed, were doomed to bondage and slavery, and every thing that was of value in the church was either destroyed or carried away by the pillagers. At the moment when the hoards were about to lay the house of God to ashes, the Conqueror Mahomed II. entering triumphantly on horseback, and exclaiming „the first surea of the Koran,” he declared that the church had now become a mosque, and ordered the cross to be taken down from the dome and caused the crescent to be raised. In accordance with their law, they simplified the interior, and had all the brilliant mosaïque figures covered with whitewash. The conqueror erected the first minarets, and since then three other minarets, tombs, numerous baths, schools and kitchens for the poor have been built.

St. Sophia may be visited any day of the week. The entrance fee is 10 piastres a person. On entering the mosque slippers will be handed to you, which may be put on over the boots. The Ulemas (students of the church) who act as cicerones do not speak any language but turkish and prefer drawing the visitor's attention to objects of purely moslem tradition, such as the cradle of Christ (Sidi Isai) brought from Jerusalem; the sweeting column (supposed to effect miraculous cures); the cold window (facing the N where, no matter how sultry the weather, the fresh wind ever blows); and the shining stone (of Persian marble and being transparent reflects the rays of the sun), rather than to the historical records of St. Sophia.

SANTA SOPHIA (AYA SOPHIA)

The visitor will also remark the large alabaster urns, holding together about 3,000 litres of water, that Sultan Murad III. presented to the mosque. The colossal inscriptions in arabian verse thework of a celebrated calligraphist who lived in the reign of Mourad IV (1639-40), are rare gigantic specimens of Turkish calligraphy.

Under the mosque St. Sophia, there is an immense cistern always full of water, and which can be traversed in a boat. But it is very difficult to obtain permission to visit this cistern, and the descent thereto is not incurred without danger.

During the month of Ramazan (the fast month) St. Sophia should be visited in the evening about 8 p. m. The mosque is illuminated during the whole of this month, but on the 24th, the night of the Predestination the sight is simply marvelous. The dome is illuminated by thousands of lights that twinkle like stars, above the heads of thousands of the faithful who are kneeling and praying below. It is indeed a most mystic and impressive sight.

Going at night, the visitor enters by a small door to the left of the principal gate, and having paid his entrance fee, which is 20 piastres, he is led up a long winding passage to the gallery. There is no admission to the lower part of the mosque during the evening prayer.

THE HIPPODROME.

Not far from the world famed cathedral St. Sophia, is the Hippodrome (Atmidan or Horse square). The most historic square of ancient and modern Constantinople. The Hippodrome, which existed even before the foundation of the Byzantium Empire was agrandised and embellished by Constantine the Great, and remained both from a political and social point of view, the centre of attraction of the Byzantine Emperors and their retainers. Here, on this square, the Emperors surrounded by their splendour, witnessed the horse and chariot races; here political manifestations were held before the pompous throne of the Emperor; manifestations that of times led to fierce and bloody combats and to the change of the political phases of state and throne.

On holidays and feast days a hundred thousand spectators would assemble to witness with ardent and unsatiable passion the games of the period. These games which the Emperor always presided over in person were opened with imposing and pompous ceremonies and not unfrequently ended with the execution of a conquered monarch or state criminal.

On the capture of Constantinople by the Latins, the Hippodrome, which contained a multitude of antique curiosities in metal and in marble, brought from the four corners of the contemporaneous world, was ransacked by these hoards, who under the banner of Christianity committed more outrages than their Mohamedan enemies. Of all these monuments, statues and splendid works of art that adorned the Hippodrome there now but remain;

THE COLLUSUS.

THE SERPENTINE PILLAR.

AND THE EGYPTIAN OBELISK.

— THE HIPPODROME. —

The built column, which has stood for many years as it now stands, momentarily threatening to fall, was formerly adorned with plated brazen plates in bas-relief. This column, restored by the Emperor Constantine, as the inscription in greek, now almost illegible, tells us "This marvelous rival of the Colossus of Rhodes" was certainly a work that defied comparison. The brazen plates that decked it were carried away by the Fourth Crusade, who probably mistook the plated tablets to be ingots of gold.

The Serpentine column is an authentic and precious monument of the very earliest date. Cast in Greece in the year 478 B. C. and erected at Delphi in commemoration of the victory of Plataea, it still stands, — now a headless thing of past grandure. This column of bronze, which was about 15 feet high, is formed of three serpents turned spirally, and the famous golden tripod consecrated to Appolo, rested on the three heads of the serpents. Pausanius of Sparta carved a distich on the pillar and the thirty and one cities of Greece that fought against Persia, claimed to have mention thereon. In 1856, after several fanatic mutilations by Pagans, Christians and Mussulmans nothing remained but the trunk now standing. The debris, which the sure hand of time had deposited around it, was dug away and the inscriptions which proved its origin were exposed. Two of the heads have been traced. The one was appropriated in 1700 by the Polish Ambassador and the other can now be seen in the Imperial Museum at the Seraglio. The third has gone from the ken of man.

The Obelisk of Theodosius. This monument, a monolith of red granit, covered with heiroglyphs recounting the exploits of a king of Messopotamia, was brought from Heliopolis and re-erected by

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the Emperor Theodosius. It rests on four small blocks of bronze on a massive marble pedestal sculptured in basrelief.

The sculpture on the one side of the pedestal represents the Emperor Theodosius seated on his throne with his wife and two sons, Honorius and Arcadius, by his side. On the other, the Western side, he is seen receiving the hommages of his tributaries. On that of the South he is represented as presiding over the circus games and on that of the North, surrounded by his courtiers, he is seen crowning the victor. This monolith was brought from Egypt by the orders of Justinian, but it was Theodosius, as we learn from the inscription at the base of the pedestal, who caused it to be set up "in thirty two days" after it had lain on the ground for some time.

THE MOSQUE OF SULTAN AHMED.

(The Ahmediyé).

Entrance fee 10 Piastres.

This edifice was built in 1610 by Sultan Ahmed the 1st and is one of the finest mosques to be seen in Stamboul. It is surrounded by trees and is the only mosque that is flanked with six minarets. The tiles on the walls are the finest specimens of the now lost ceramic art of the Turks. The interior is simple, but in its simplicity it is grand. Many of the antique remains of the Hippodrome were used in the building of this mosque, and after St. Sophia it is the principal place of worship where the Mousselman feasts are solemnised with oriental impressiveness. The vacant revenues (ecclesiastical property) from endowments bequeathed to this mosque, amount to 2,000 Liras per annum.

THE MUSIUM OF THE JANISSARIES.

This musium, which is at the extremity of the Hippodrome, opposite the ruined Colossus can be visited any day of the week except Friday. The entrance fee is 3 Piastres.

Neglect has reduced this Musium to a miserable state, but the costumes on the figures are from the Janissaries and household fonctionnaires and officials of the former sultans'; shewing the dress of each from the Grand Vizir to the eunuchs, grooms, and jesters. And though the figures are nothing but ugly deformed logs, they are authentic souvenirs of the time when the very mention of the word "Janissary" inspired fear and trembling.

THE CISTERN OF CONSTANTINE.

Or the thousand and one columns (Bin bir derek) is supposed to have been built by Philoxenus under the reign of Constantine the Great A. D. 306-337. It is situated near the Hippodrome (At Maidan or Horse Square), in a little street to the right of the Serpentine Column. The guardian (Kapoudji) who keeps the key will appear on the spot as soon as you halt at the broken down little door that leads to the cistern. Bachsheesh 3 Pts. The interior is light and there is no danger run in decending; all the steps being in a fair condition. This reservoir at present, is supposed to be more than half full of debris, and though only one complete pillar and the capital of the second is now to be seen it is said that there are tow capitals or three pillars, the one abore the other. It measures 60 by 51 mètres, and the roof is supported by 212 (devided in ranges of fifteen) and not one thousand and one columns. Neither the depth of the cistern nor the original number of columns is known, nor indeed how the water was conducted to this wonderful subterraneous palace. During troublous times, political riots etc. the people of Byzance were in the habit of throwing their treasures down this reservoir and no doubt there would be some lucky finds, if it were cleared out. It has now been occupied for a number of years by jewish silk twisters.

There are serveral other cisterns of much larger dimension; one near Yedi Kòule, an other smaller one under the mosque of Selim and one called the "Basillica" near the Seraglio.

THE BAZAARS.

One of the specialities of Constantinople are the Bazaars.

To get to the Bazaars, either take the tram at the Stamboul side (fare 1 piastre) or a carriage (fare 5 piastres) telling the coachman to drive to the Büyük-Tcharchi (the Great mart).

In a few minutes drive from the Stamboul side of the bridge you leave the Seraglio to your left and shortly arrive at St. Sophia and the Hippodrome. Another 10 minutes and you reach the tombe of Mahmoud II, where through the guild rails, can be seen the resting places of the exturber of the Janisaries d. 1839 and his son, Abdul-Aziz, d. 1876. A little further, still on the tram-road (Rue Divan Yolou) the old triumphal-road of the Byzantines, you will observe the Burnt-Column, on which formerly stood the statue of Constantine the Great, forming the center of the ancient Forum Constantini. This column of porphyry, was struck by lightning, and the Statue felled to ground during the reign of Manuel Comnenus, and since then it has very frequently been in the center of large conflagrations.

Entering the road, of which this column forms the corner, continue your way until you have reached the mosque Noury-Osmanié, on the left. Pass through the yard of the mosque and you will come out exactly opposite the arched intrance of the Bazaars.

There is yet an other way to the Grand Bazaar which we believe will suit the pedestrian better than the foregoing, which is the carriage way. Leaving the new bridge at the Stamboul side, walk straight up, almost to as far as the steps leading to the interior of the mosque Validé that faces the bridge, then turning to the right you will find without any difficulty a small gate.

Now you easily find the EGYPTIAN BAZAAR (Misir-Tscharchi) which is hard by and to which you cannot fail to be guided owing to the very strong and searching odour of spices and other odoriferous exotic drugs sold by Turks in this most oriental mart.

At the other extremity of this bazaar where there is a cross-road take the road to the left that will bring you to the rue Mahmoud Pasha, a long steepy commercial street of Stamboul, that leads direct to the Bazaars.

The Bazaars form a great arch-covered labyrinth of streets, passages, and cross-ways, with which it is almost impossible to familiarise oneself without the help of a guide. If the traveller is not accompanied with a guide from his hotel, and thus is forced to engage one of the so called guides that will accost him the moment he enters the bazaars, then, in the event of his intending to purchase anything it is wise to be wary, and appear not to take too much interest in the articles shewn to him. Indifferently ask the price, which when told to you, whether it strikes you as reasonable or not, after considerable hesitation (should you wish to purchase the article) offer somewhat less than half the price asked. Impressing your decision not to give more by walking away. This is the introduction to the barter that should follow. The purchaser should be most immovable to the persuasive eloquence of the vendor and blind to the benefits that he will detail, upon the article in question; and in recognition of your inappreciativeness he will of a certainty meet your price. Should the traveller have the time it would be even more advantageous to go the rounds of the bazaars for two or three days in succession offering ludicrously low prices at first

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and gradually coming up. These preparatory visits are always very effective.

The numberless little shops of which the Bazaars are composed are open from 9 in the morning till sunset. The Armory Bazaar or "Besestain" however always closes at 3 p. m. On fridays the turkish shops, on saturday the jewish and on sundays the christian shops are closed, thus it is better to visit the bazaars any other day of the week excepting these.

Entering the bazaars by the rue Mahmoud pasha, you first come to the gold and silver-smiths quarter (Kouyoumtschar) where some very fine jewelry may be seen in the little glass cases that each merchant has at the front of his little shop. The rich and really precious stones are safely locked up in safes and are only brought out for inspection when a serious purchaser comes along. Every evening the jewellers have their treasures locked in the Besestain, the safest part of the Bazaars, and they consequently close early ; being only open for about four hours per day. In the Besestain, which is well worth visiting, there is a large collection of old amour where one may often come across a good bargain.

Quitting the Besestain you look on the long street of Turkish shoe-merchants (Kafaflar) where slippers of all kinds can be purchased, from the ordinary red or yellow heelless leather slipper for 4 piastres to the slipper richely embroidered with pearls and rubies to a value of over L: 50. At the end of this road you enter one of the larger and broader streets of the Bazaars where the native stufs such as embroideries, ancient and modern, beautiful Brussa and Damascus silks are sold. All the neighbouring Galleries form one large mart where almost every article of

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Oriental or Occidental produce can be purchased and what you miss here you may find in the ten streets that lead to the Bazaars, as the continuation of this ever floating fair. Continuing your way to the end of this road you will come to the street called Bit Bazaar (Rag Bazaar) where almost everything under the sun may be found in a knocked-about state. You quit this street by the one where the Kitab-dji (Book-sellers) sell beautiful specimens of caligraphy in Turkish, Arabic and Persian, and manuscript copies of the Koran. Here also are localised the Muhurgilar or lapidaries.

Having left the Bazaars by this last street you are in front of the Seraskierat (War Offices) and the Mosque Bayazet the II. (d. 1512). In the yard of this Mosque myriads of pigeons may be seen hovering over sellers of infalliable medicine, essence of perfumery and strings of beads. Of these latter, every second oriental possesses a string which he twists about in his hands both as a distracting pass time and as a specific remedy against too much concentration of thought on any one subject.

H A N S.

The tourist who is not in a hurry to get back to Péra can follow the rails of the Seraskierat (War Offices) until he reaches the large entrance gate, or the first cross-road, when he should take the road to the right, Rue Merdshan Yolou, in which is the entrance of Validé Han. Validé Han is a large caravansary and the most important Han in Constantinople. The outer circle is three stories high and in the center there are about thirty houses with a cluster of trees and two fountains. The entrance to all the shops is from the inside of the Han. These shops, of which there are a great number, now almost exclusively occupied by Persians, are overloaded, in every nook and corner, with merchandise.

On the evening of the 10th of Mouhareme (for the date refer to the Turkish Calender) the Persian colony solemnise their lugubrious ceremony "Mouhareme Aschuré" in memory of the martyr Hussein, son of Kalif Ali who fell in the battle of Kerbala 680 A. D.

The tourist passing through Constantinople in the month of Mouhareme (generally falling between the middle of August and first week in September) and wishing to be spectator of this ceremony, should go to the Han about an hour before sunset in order to get a seat before the public begins to flock in. He will find no difficulty to get in and in no way will he be molested, in fact every one will be exceedingly polite to him:

"The chief features of the ceremony are thrilling and barbarous, although a certain weird and saddening impressiveness is not wanting.

"It is interesting to notice with what skill and knowledge of human nature the rite has been arranged, so that the excitability of the performers is gradually strung to its fullest

tention. The orator from an elevated position, in sentences strongly and impressively uttered, tells how Ali, Hassan, and Hussein were cruelly murdered; and enjoins on every Persian, on this, the anniversary of the latter martyr's death, to make atonement for the crime committed by the Soonites or Turks. At the finish of each sentence the word "Amen" is reiterated by each individual. As if to emphasise the word uttered, the orator strikes his bared chest, the sharp clap of the open hand forming a sort of treble to the dull thud of the clenched fist of the more enthusiastic performer. The touching details of the martyrdom of Hussein, who perished with his family, wake up the audience to a state of emotion which relieves itself in weeping. Strong, bearded men are seen to cry like little children.

"The sad wail, the dirge-like tune played on rude flutes, and the regular beat of the cymbals act as powerful stimulants to the faithful, and throw a spell as of awe upon the multifarious outsiders seated around the caravansary. This is the harbinger of the approach of the atoners. In the train of musicians and standard bearers, all robed in deep mourning, follow three horses whose white trappings are stained with blood. The naked sabres bound to their backs, and the dosels which flutter above, are dramatic details intended to recall the incidents of Hussein's last fight. In their rear come the atoners decked in pure white, and flourishing each his yatagan, large dagger, or scimitar — each side alternately calling on Hassan and Hussein. The atoners number about four hundred men. Two hundred on each side face each other. In his right hand each man holds his weapon; his left firmly grips the belt of his neighbour. Worked into a state of frantic frenzy by their self-inflicted hacks,

and doubly excited by the cries of the priests who walk between the lines, each man makes savage cuts at his head, and is only prevented from doing serious injury by the attendant behind him, who wards off the more dangerous blows with a short stick. The blood spurts from the gashes, and their once white raiments soon become clinging and blood saturated.

“ Weakened from loss of blood, they reel along, each dragging at his neighbour. Sometimes a devotee, more intoxicated than the others, turns, and, thrusting at the attendant with his sword, drives him for an instant away. He takes advantage of the moment to slash mercilessly at his crown, and falls, to be dragged away, perhaps dying. Still, though blinded with their own blood, and greatly weakened from its loss, they reel on, calling on Hassan and Hussein. Here may be seen an attendant wiping the blood from the eyes of a performer, there another patting with a brush the mangled flesh; yet on they go. Again and again have they gone round the square, calling at first in deep sonorous tones on Hassan and Hussein to forgive them. At last, weak and husky voices plainly show that no more can be borne, and the ghastly crew retire to the baths, where, alas, the medical attention there rendered them is often in vain. On the day following the ceremony a great number will repair to Scutari; and, should any of the atoners have expired, he or they will be buried, perhaps, with envy; for his soul, as they firmly believe, has gone straight to Paradise.”

THE STAMBOUL TOWER SERASKIERAT.

On the promontor in the square of the Ministry of War is the Stamboul tower. It was built by Mamoud the II. and is nearly all of white marble. Admission to ascend the tower may be had at any time of the day. There are 180 spiral steps to the landing of the watchmen, who on your apprearance will offer you a cup of coffee, a narguilé and a seat and you in return will leave the traditional 5 piastres backsheech. The view from the summet of this tower is not at all equal to that to be had from the Galata tower but it is nevertheless most picturesque and interesting. The War Offices, a large edifice at the extremity of the square was built in 1870 on the site of the Eski-Serai (old palace) in which Mohamet the II. lived while he was building his residence at the Seraglio.

THE SULEIMANIE.

The Mosque of Sultan Suleiman the First, the tenth Sultan of the Osmanli dynasty, surnamed the Magnificent, does honour to the term given to its founder who had it constructed in 1550-1566, out of the debris of the church of Saint Euphemi of Calsedon (modern Kadikeui) by Sinan, a famous turkish architect. It is said to have cost more than 10 millions of franks. Suleiman himself, from time to time worked with the laborous in order to excite their zeal. This mosque is the most splendid and most important one of Stamboul. The inside decorations are of exceptional harmony; the colours white, blue and gold predominating. And though the details are interesting, it is its appearance as a whole that is striking. An examination of the windows and worship accessories will afford keen satisfaction; but special attention should be given

to the giant candles in the famous candleabra, the pulpit and the throne of the Sultan, which are of expensive wood carved both skilfully and delicately. In the cemetery behind the mosque is the tomb of Sultan Suleiman, one of the finest in existence, which by the harmony and perfect taste of its decoration excites general admiration. Marvellous arabesques encrusted with precious stones are enchased in the vault, from which hang twinkling oil lights. The walls are covered with magnificent tiles, and when the light of day penetrates the interior, through the stained glass windows, one is dazzled and awed with the mystic beauty of this unique tomb. The three large coffins, covered with precious shawls surmounted with the turban and crest, contain respectively the remains of the founder of the mosque Suleiman the First, D. 1556; Suleiman the 2nd D. 1691, known in some histories as the "Stupid," who had been a state prisoner for 45 years, and Ahmed the 2nd D. 1695.

This latter named sultan died from dozing himself with distilled water. He was poetical, pensive, melancholy and occasionally gave way to passion. He was however well known for his religious principals. Ten Grand Vizirs held office under his reign.

Opposite this mausoleum is the tomb of the celebrated Roxêlane, the Sultana Rouchenek.

In the precincts of the mosque Suleiman are; a hospital, formerly the residence of the chief of the Janissaries; the Medressés (academies); a scholl of medecine, libraries, religious schools, several baths and the residence of the Sheik-ul-Islam, the most important dignitary after the Kalif.



THE OLD WALLS OF BYZANTIUM.

Either take the railway or the tramway at the Stamboul side, to the station called Yedi-Koulé (Seven Towers). If the railway is taken (fare 1—3 Piastres) a fine view is to be had of the walls that protected Byzantium from the sea-side. At Yedi-Koulé descend and direct your steps to the **CASTLE OF THE SEVEN TOWERS** which can be seen from the station. There is always a guardian about who will show you the way.

This castle was built soon after the foundation of the City and again reconstructed by Mohammed II. It served as the state prison. Here the Sultans had their viziers tortured and decapitated and the foreign ambassadors imprisoned. These last were thrust into the gloomy castle on the Porte's declaring war against the country they represented, and held there as hostages until peace was again declared. The names of several of these high dignitaries, are cut in the walls of the cells in which they had been confined. It was to this castle that the Janisseries would take and kill the Sultan they had dethroned.

The castle, though still called the Seven Towers, now consists of only four towers covered with vegetation and falling to ruins. From the highest of these towers, which the tourist should mount, you have a distinct view of the walls stretching as far as the gate of Adrianople. The golden-gate, which can be seen from here, is the once gate of Triumph through which the victorious Emperors entered the City. It still bears the monogram of Christ and is flanked by giant white marble pilastres which were once surmounted by the goddess Victoria, and erected by the Emperor Theodosius to commemorate his victories. The Turks had this gate walled in owing to the tradition that the next

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conquerors would also enter the City by this identical gate.

Continue your road in the direction of the tramway station until you pass out at the gate of the Seven Towers and coming out of the City altogether you get a complete view of the walls which from Memmer-Koulé, the tower on the sea of Marmora, to Aivan Capousi near the Golden-Horn measur some 6,667 mètres of wall surmounted by 190 towers. Each Emperor in his turn, from Constantine the Great, lengthened, repaired and fortified the walls; and though they are crumbling away in many places, neglected as they are, they strongly impress one of what formidable importance they were for over eleven centuries of Byzantine history. At a walking pace, from the Seven Towers to the end of the walls, near the Golden-Horn, takes about two hours. Should the tourist desire to take this interesting ramble, it is advisable to get a horse which may be had either in Péra, Stamboul or at Yedi-Koulé. At this latter place the horses are not good. The carriage road is good as far as the Gate of Adrinople, a little more than half way.

Should the tourist wish to return to Péra at this point, he can do so by taking the road Rue Ali Tcherschma. It leads to the center of the town passing near the mosque Mohammed II (the Conqueror) and the aqueduct of Valens.

Proceed on your way, taking the carriage-road beyond the moat of the walls, and you will shortly reach Yeni-Kapon (New Gate) and a ten minutes more walk will bring you to Silivri-Kapousi, so called because the road led to the Selymbria by Rhegium. In the Turkish cemetery opposite this gate are buried the Pasha of Yanina and his sons, the leaders of the revolt of Greece, decapitated 1837. Another fifteen minutes walk

and you arrive at the gate of Mewlewhane-Kapou, called after the convent of the Dancing Dervishes situated near the gate. A further twenty minutes walk and you reach Top-Kapou (Cannon Gate). At the siege of Constantinople, Mohammed II, during the assault concentrated all his forces against this gate, and the last Emperor, Paleologus, defended it in person and heroically fell fighting against the vanquishers. The Turks, to commemorate their victory, had two cannon balls built in above the gate and hence the name Top-Kapou.

The tourist who does not wish to go all round the walls can return from Top-Kapou to the New Bridge by tram. Fare 3 piastres.

You come now to the river Licinus almost allways dry that Justinian used to bring water to the City. Here is the weakest part of the walls, and this was not unknown to the Turks for it was at this spot that on the 9th of May 1543, that they first made an opening by which to enter the doomed city. From this point to the Gate of Adrianople, the numerous gaps in the walls show where the catapult, the battering-ram and the cannon of Mohammed did their work of destruction. Turkish historians devote many pages to the thrilling accounts of the fierce and desperate struggle that took place here.

Inside EDIRNE-KAPOUSI (the Gate of Adrianople) at a few minutes walk inside the walls to the left behind the houses, there is a Byzantine Convent of the twelfth century, now a mosque, KAHRIE-DJAMIE. In this mosque there are some very fine and valuable frescos, and mosaic desings of the fourteenth century. Backsheesch to visit the interior of this mosque 5 piastres. Not far from Kahrie-Djamie is the palace of Hebdomon (Tekir-Serai) but nothing is known of

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its history. From Tekir-Serai begin the walls known as Heraclius built by this Emperor 640 A.D. and later on served to surround the palace of the Blachernæ. In about ten minutes walk you come to Egri-Kapou — the Gate of Kaligaria that led to the quarter of the Blachernæ, where there were numerous churches, palaces and baths. During the decline of the Byzantine Empire the Emperors resided here. This place is often made mention of by the Latin Crusades as being a place of marvelous beauty equaled by none they had hereto seen. Near the Mosque Aïvas Effendi may still be seen the foundation of the Imperial palace of the Blachernæ.

The walls now stretch towards the Golden-Horn.

The eighth tower after Egri-Kapou is the tower of Isak Angelus who had it built in the year 1188, and lived in it for some time. It contains numerous and expansive caves which served as prisons and chambers of torture and is said to have been in subteraneous communication with the palace of the Blachernæ. Here also are the famous prisons of Anema, great gloomy dungeons (see "The Count of Paris." By Walter Scott;) but the descent to these underground chambers is very difficult.

From this tower the road now leads to Ayoub but the tourist who wishes to complete his view of the old walls of Constantinople should now proceed to Aïvan-Seraï on the Golden-Horn, whence he can return to Péra, either through the Jewish quarter, Balat, on, up to the Old Bridge, or by caïque or steamer, crossing the Golden-Horn to the New Bridge at Galata.

A Y O U B.

Having gone round the walls you now take the road leading from Aïvan-Seraï Kapousi, and you come to the suburb Ayoub. It is strictly a Turkish village, and this the tourist will at once appreciate from the characteristic quiet that reigns there. The Mosque at Ayoub is the most sacred of all the mosques in Constantinople. It was built by Mohammed II in memory of the standard-bearer of the Prophet who was killed during a siege (by the arabs) of Constantinople 668 A. D. No Christian has ever been able to penetrate into the sacred interior of this mosque. It contains the sword of the Prophet and as each Sultan is proclaimed he has to come in person to this mosque to have the sword of the Prophet belted on him which is equal to the placing of the crown on an European sovereign and by which means he attains the dignity of Kalif. Further, the most historic Turkish cemetery is in Ayoub; and on account of its sanctity, the most noble of the faithful of Islam are interred here. There are many tombs and turbehs of princes, princesses, viziers and other high dignitaries.

Traverse this cemetery and emerging at the other end walk up to the top of the hill. There is a small coffee-house from which a very picturesque view of the town, the Golden-Horn, and the valley of the Sweet-Waters of Europe may be had.

THE GOLDEN-HORN.

You can also go to Ayoub, either by the regular boats leaving the bridge every fifteen minutes (fare 1 piastre) or by a caique, from either of the bridges (fare from twelve to fifteen piastres). Both going and coming the tourist will be charmed by the panorama that gradually unfolds itself to his eyes on both sides of the shore. The numerous mosques and minarets built on the five hills of Stamboul proper and the many-colour painted houses, some of which are surrounded by green trees, offer a spectacle that can be seen nowhere but in Turkey.

Prominently on the hill stands the Greek School at Phanar and not far from here, on the face of a hill the residence of the Sheik-ul-Islam, the highest religious dignitary of the Mohammedan faith. Beyond this is the famous aqueduct of Valens, visible from almost any part of the town, which from the fourteenth century to our day, has supplied the inhabitants of Stamboul with water.

Below Phanar, on the sea-shore, is the Jewish quarter Balat and directly opposite is Haskeny. Here is the Imperial Arsenal and ship-building yard. Adjoining the Arsenal is a garden of one of the late Sultans. A little higher up is the Ok-Maidan where the late Sultans practised archery. The numerous tall white marble obelisks scattered here and there indicate where the arrows fell, fired from an elevation, still standing, on the summit of the hill. Accuracy of aim was a secondary consideration; distance of the flight of the arrow, indicating muscular strength, accounts for the distance some of these monuments stand from the kiosk. The dark shrubby hill to the North, covered with thousands of white marble pillars is the Jewish burial ground.

Beyond the Arsenal, on the sea-shore is the

Admiralty, (The Divan-Hané) surmounted by the Naval School and Hospital. Near here is the landing Kassim Pasha, and the bosket of cyprus trees that you see here on the slope of the hill, is a Turkish burial ground that terminates at the Petit Champ Garden, Péra.

In the Golden-Horn there are three distinct harbours. Between the old bridge and Haskeyu is where the Ottoman fleet of iron-clads lays anchored; between the two bridges the coast sailing craft; and beyond the new bridge the mail-boats.

THE SWEET-WATERS OF EUROPE.

This ideal valley of fields and groves is separated by the river Kiat-Hané (the River of the Paper Factory) that flows into the Golden-Horn. Mamoud II built a beautiful little kiosk here in the middle of a park near a mosque.

Nowhere can the ways and customs of the Turks be better observed than here. In the months of Spring, especially on Fridays and Sundays, thousands of both sexes ressort to this delightful spot. The whole house-hold of the Mussulman, from the early morning till evening, lounge about under the trees and chat. Here the Turkish ladies are a little freer before the eyes of "Infidel" than anywhere else.

The majority go by carriage via Feri-keuy (carriage fare 60 piastres) or on horse-back, via Kassim-Pasha and the Ok-Maidan (fare 20 to 40 piastres) or in a caique, from either of the bridges (fare 30 piastres) or by the regular boats leaving the new bridge (fare 3 piastres). In each of the above means of conveyance the price there and back is quoted.

SCUTARI.

Boats for Scutari leave the Galata side of the new bridge every half hour. Fare 1 $\frac{1}{2}$ piastres (or 60 Paras),

Before reaching Scutari you pass a tower, by tradition known, as Leander's Tower, though of course it was not here but at the Hellespont at Abydos, in the Dardanelles, that Leander swam to see Hero in Sestos. This tower is built on a rock by Manuel Commenus and is said to have served for a long time to hold the one extremity of the chain that stretched, about a foot below the water, from the Seraglio point, to prevent ships getting into the Golden-Horn. Later on, it served as a hospital to those stricken with the pest, and it now is a light-house.

At the Scutari landing, engage a carriage for half a day, paying about 50 piastres, or a horse paying about 30 piastres, and tell the coachman to drive to Boulgourlou. You drive through the village, which is wholly Turkish, and having passed the houses and one or two small cemeteries (there is also the American College for girls in the neighbourhood well worth a visit) in about half an hour you arrive at Mount Boulgourlou from where you will have one of the finest views to be had in the world. In fact you have the Sea of Marmora and the Princes Islands, the Bithynian Mountains, the Gulf of Ismidt, the mountains of Anatolou (Asia), the Bosphoros, the Black Sea and a magnificent panorama of Constantinople, all laying at your feet like an open map.

As there are no restaurants anywhere near Boulgourlou it would be advisable for the tourist to take some eatables with him.

The traveller should now drive down, passing the Turkish cemetery. It is the largest in the Ottoman Empire and all the faithful of Islam

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try to have their last resting place in this cemetery. Millions of tombs and turbehs of both rich and poor, lie here side by side, under the shade of the gigantic cypress trees. On many of the tombs are epitaphs at once philosophical and gems of poetic thought. The tomb-stones of the men are surmounted with the national cap, the fez, or the turban, the size of which will indicate the period of their inhumation. Those of the women are ornamented with arabesques. The traveller will remark that some of the tomb-stones have the fez or turban, that represents the head of the inmate of the grave, sculptured considerably to one side. This is to show that he had been decapitated by order of one of the sultans. Capital punishment, was however, not always considered a disgrace or shameful degradation.

In the center of the bifurcation of the cemetery paths there is a singular tomb (a dome resting on six marble pillars) where the favorite horse of Sultan Mahmoud II "The Reformer," is buried.

Should it be a Thursday on which the traveller is visiting Scutari, then he should, on leaving the cemetery, visit the Téké (Dervish Convent) where the howling dervishes hold one of their ecstatic ceremonies between the hours of 2 and 3 p. m. The entrance is gratis, but one is expected to leave a few piastres in the alms-box.

After the ceremony of the Dervishes, the tourist should either visit the different Imperial mosques of Scutari or again go up to the Turkish cemetery and cross the plain in front of the barracks of Sultan Selim the third, where there is also a mosque of that name. This place has become historic on account of the defeat of Licinius by Alexander the Great 324 A. D. At

the end of this plane is the building that was the English hospital, where Miss Nightingale nursed the sick and wounded during the Crimea war. Hard by is the English cemetery; one of the prettiest spots to be seen. Should the traveler wish to visit the English cemetery he must walk up the hill, opposite the Anatolian Railway Station, and the sentinel of the Military Hospital close by will open the door of the cemetery for a couple of piastres.

Leaving the Cemetery, walk down to the quay of Haydar Pasha, and return by boat to the bridge. Fare 1- $\frac{1}{2}$ piastres or 60 Paras. The last boat leaves Haydar Pasha at sun-down.

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The tourist pressed for time can go to the last station, Roomeli Kavak, at the mouth of the Black Sea, and return to the bridge, without landing, in about four hours. In this case, the direct boat leaving in the morning, or the one starting shortly after noon, should be taken. Before starting consult the time table, that varies according to the hour of sunset, given daily in any one of the local papers.

The tourist who has the time to devote a whole day to the Bosphorus, landing at all the interesting places, should take the morning boat stationed at the Stamboul side of the bridge. Those boats flying a red flag (always lowered just before starting) accost the landings on the European side of the Bosphorus; those flying a green flag, the Asiatic and those flying a red and green flag are the Zigzag boats, calling at the stations on both sides of the Bosphorus.

Fare to Roomeli Kavak or Anadoloo Kavak, the last stations on either sides of the Bosphorus, 5 piastres.

Leaving the bridge, the tourist, having secured a seat on the upper deck of the steamer, can admire at his ease the succession of dissolving views that develop and disappear as he goes along.

First you look upon the amphitheater of Péra, with its sumptuous stone buildings dominated by the Galata Tower; on the declivity the Crimea Memorial Church and near by the Russian Embassy. In the Valley that follows, the Turkish wooden quarter begins surmounted by the Galata Serai (Imperial Lyceum). Having passed the mail steamers, laying at anchor in the harbour, the Gun Factory appears on the sea shore with its handsome mosque and above, in the Perous Agha quarter, conspicuously stands out the yellow mosque built by Sultan Suleiman I. The palace on the waters edge is the residence of a sister of the late Sultan Abdul Aziz. On the very summit of the hill is the German Embassy, a massive square building, flanked on the one side by a forest of cypress trees of a Turkish cemetery.

We will now take the stations on the European side in their rotation.

KABA TACH. (Rough Stone). The mosque further on is that of the Sultana Validé (Sultan's mother) preceding Dolma Bagtché the splendid Imperial Palace entirely built of white marble in a style known as the Turkish Renaissance.

BESHIK TACH. (The Cradle Stone). The white cupola, shaded by trees, that you will perceive near the station, is the turbeh of Kaireddin Pasha, whose interesting career begins as a sea pirate and ends as a celebrated Turkish admiral. The next prominent structure that you pass is Tcheragan Serai, where,

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in 1878 Sultan Abdul Aziz came to his tragic end. It is at present the residence of the former Sultan Mourad V. The magnificent park that stretches from the back of this palace to the top of the hill belongs to the residence of the present Sovereign, Abdul Hamid II, known as Yildiz Kiosk or the Star Pavilion. Through the rich vegetation of this terrestrial paradise you get a passing glimpse of the Mosque Hamidiye, the "White Palace" and some other Imperial edifices.

ORTA KEUY. (Middle Village). The tramway line terminates here; about four miles from the bridge. The picturesque mosque, built in a sort of Turkish rococo style, was erected by the mother of the late Sultan Abdul Aziz.

The large wooden houses (Konaks) surrounded by gardens, now following on the sea shore, in the ravines and on the hilltops, are the abodes of palace officials.

KOOROO TCHESHME. (Dried Fountain). An extensive Greek village. In Mythology, Jason and Medea landed here coming from Colchis.

ARNOUT KEUY. (Albanian Village) This village is very thickly populated with Greeks, Jews, Armenians and Turks; and though called the "Albanian Village" it is doubtful that many, if any, reside here. The current is so strong at this point that oared boats can make no headway whatever; the boatmen are compelled to have their caiques or boats towed by a rope from the shore.

BEBEK. (The Baby). Many Europeans live here all the year round. Bebek boasts of a pretty public garden and a kiosk, where, formerly, the Sultans in secret received European Ambassadors.

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ROOMELI HISSAR. (European Castle). This important fortress was built by Mohammed the Conqueror on the site of the old Byzantium Castle known by the name "Lethis," or oblivion; so called because those imprisoned within its walls never came out again. The plan of the walls and towers, originated in the mind of the Conqueror, forms, in Arabic characters, the name of the Prophet Mohammed. The three large towers are the three consonants "mim," required to write Mo-ham-met. On the towers enormous guns throwing great stone balls of more than a quarter ton's weight, as far as the castle opposite, on the Asiatic shore, were raised. Some of these great stone balls are still to be seen lying outside the walls of the fortress.

In history we read that on the rocks there stood a temple dedicated to Mercury; and that Darius, the king of Persia, crossed the Bosphorus with his 700,000 warriors that he was leading against Scythia, at this spot. The celebrated bridge over which his host crossed, was built by the architect Mandrokles of Samos, and this marvelous construction is said to have resisted the powerful currents of the Bosphorus for over three centuries. Not even a trace of it however remains to-day.

Xenophon and his celebrated ten thousand warriors on their return from Persia also crossed the Bosphorus at this point.

The large square building on the very summit of the hill, is the Robert College for boys founded in 1863 by an American of that name. The majority of the present Bulgarian statesmen were educated in this College. A little beyond the college there is a Dervish convent of the order of "Bektashi," (free thinkers). From the cemetery attached to the convent you get a most

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expansive view of the Bosphorus. (From Péra, on the Shisli-road, to Robert college is a most interesting and pleasant ride or drive).

Between Roomeli Hissar and the next station is, BALTA LIMAN (the Bay of the Battleaxe), known on account of the Treaty of the Five Powers of 1841 being signed here; and later on the Convention relative to the Danubian Principalities, signed in 1849.

BOYADJI KEUY. (The Dyer's village).

EMIRGHIAN. (Called after a Persian Prince, first prisoner and then favorite, of Sultan Mourad IV.) Along the sea shore here, are the extensive palaces of the ex-Khedive Ismail of Egypt. Adjoining his palaces is a unique park.

STENIA. (The Straits). A great number of the Constantinople families make this place their summer residence. The bay of Stenia is celebrated from the remotest of times. It is the antique Sosthinus where the Argonauts dedicated a temple to the genius of Safety to show their gratitude at being saved from the hands of Amycus. Constantine had this replaced by a church consecrated to St. Michel, the Protector of the Bosphorus. At the latter part of the tenth Century Stenia was the scene of the defence of the passage of the Bosphorus against the Bulgarian and Russian fleets that menaced Byzantium. It was thrice reduced to cinders by these invaders.

Leaving the station Yeni Keuy, you double the small promontory of Calendar (from a monk buried here) and passing its picturesque embosomed bay, enter the ideal gulf of Buyukdéré. Here, the Bosphorus, shut in on all sides by the high hills, resembles a magnificent lake.

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THERAPIA. (The Place of Healing). The residences of several of the European embassies are situated on the fine quay of Therapia. Like Stenia, in its bight the maritime powers of ancient times fiercely disputed supremacy; more especially the Genoese and Venetians. Now the despatch boats of some European Powers, are anchored in the harbour.

BUYUKDERE. (The Great Valley) Here also are several European embassies, and being a favourite summer ressort many riche inhabitants of the city have their villas here.

The tourist can now either spend the rest of the day sight seeing at Buyukdéré or cross over to Beicos on the Asiatic side. We will give the points of interest on both sides, taking the European first.

AFTERNOON IN BUYUKDERE. The tourist wishing to stay in Buyukdere continues the trip up to the last station Roumelie or Anadoloo Kavak the Entrance to the Euxine, famous in both Mythology and History. It was thought by the ancients to be the Entrance to the Orkus and said to be so full of terror that the voyage of the Argonauts, who had to pass here when navigating to Kolchis on the Black Sea, was considered to be a miraculous adventure.

Without leaving the steamer the tourist returns and debarks at Buyukdere where he can lunch in one of the Hôtels, and then proceed to see the environs of that place.

Behind the bay there is a much resorted to valley "KEFELL," in the center of which is a splendid group of seven enormous plane trees, called "Yedi Kardash," the seven brothers the inside of which has been appropriated by an enterprising individual who sells Turkish coffee.

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On the other terminus of Buyukdere is KASTENEH SOOYOU. (The Waters of the Chestnut Trees) a most enchanting promenade. and HUNKIAR SOOYOU. (the Emperor's Fountain) an equally beautiful retreat. We may remark that the spring of this latter place have a most salutiferous effect and are much appreciated by Constantinopolitans. So much so that on Sundays and Fridays, when the numerous terraces like stairs on the face of the hill are literally packed with people, very little of the water that continually flows in a narrow stream, is lost; Both of these retreats are at about half an hour's drive from Buyukdéré.

From Buyukdéré to the forest, aqueducts, and bends of Belgrade is a little over an hour's drive. These reservoirs are well worth visiting. Side by side stand the works of Byzantine Emperor and the Sultans of Turkey from Mahmoud I

The last boat for the bridge leaves Buyukdéré station, on Fridays and on Sundays, one hour, and on the other days of the week, two hours before sunset.

AFTERNOON IN ASIA. Debark at Buyukdéré, not going to Kavak as in the former case, and cross over to BEICOS (the Bey's Palace) in a caique or boat, engage a horse there, and accompanied by the runner, repair to Hunkiar Scelessi (Emperor's Landing). This was the favorite retreat of the Sultans of the Ottoman dynasty from the Conqueror to Mahmoud II. It was here that this latter signed the treaty of peace with Russia by which the Dardanelles were closed to European ships of war. On the ruins of the ancient kiosks, Mehmet Ali of Egypt, built the palace that now stands there, and it is said to have cost over six millions of francs. At the end of the rich valley, about 4 miles from this

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palace, in a picturesque gorge, is Deresikikeuy with its ferogenous spring "Karakoulak." You now climb the ascent of Giant's Mountain, and reach its summit in about half an hour. From the tableland of this mountain you get a view extending from the Black Sea to the Sea of Marmara. "It is indeed a grand sight from off the Giant's cave."

Giant's Mountain derives its name from the tomb of Joshua, that, surrounded by trees, crowns its top. Of old, this tomb, owing to its extraordinary size, was known as the bed of Hercules. It is yet a much venerated spot and many Turkish pilgrims visit it and hang pieces of their vestments upon it to preserve themselves against illness.

Should the tourist decide to spend the night at Thérapia (Hotel d'Angleterre), the excursion may be continued from Giant's Mountain to Anadoloo Kavak, to the old GENOESE CASTLE. The castle surmounts the promontory of the ancient Hieron, at the foot of which is the fort Incha Tabia facing that on the European side. Formerly, where these forts now are, a great chain often stretched across to protect the Bosphorus from invasions from the North. At Hieron, there were, an altar dedicated to the twelve gods, from which it derives its name, and a temple to Jupiter Boreas, whither mariners came to implore a favorable passage. Hieron was further the frontier of Greeck civilisation, and as the key to the entrance of the Bosphorus was disputed by the Heruli, the Goths, the Russians, the Persians and later on by the Venetians. In 1350 the Genoese obtained possession and either built or repaired the Genoese Castle though it is said by some to be of Byzantine construction. The ruins of this castle are in tolerable preservation.

This excursion can also be made from Buyuk-déré in about four hours, taking the following route.

Engage a double oared caique or sailing boat, and row across the straits to Anadoulou Kavak, whence a walk of about half an hour, on an easy road will bring you to the castle. Thence proceed to Giant's Mountain, than by Hunkiar Iskellesi on to Beicos.

The last boat leaves Beicos for the bridge one hour and a half before sunset. Beicos is where the Argonauts vanquished Amycus, the king of the Bebryces. Pollux, who killed Amycus in the contest of the cestus, planted a laurel-tree on his tomb that had the singular property of rendering insane those who culled its branches.

In the bay of Beicos the French and English fleets prepared for the Crimea 1854.

Should the tourist have to wait some time for the steamer, a row by caique to Anadoulou Hissar (Asiatic Castle) passing Pasha Bagtché (The Pasha's Garden) Kanlidja (The Bloody Village which, notwithstanding its name, is a delightful spot), will prove interesting. Arriving at Anadoulou Hissar, the towers of which were built by Sultan Bayazet for the same purpose as those of Roumeli Hissar, continue your way up the river Geuk-Sou, (Heavenly Waters) the sweet waters of Asia, where after 15 minutes drive you arrive on a green meadow in the valley where you will be interested in some Oriental amusements and a primitive Turkish theater. Hastening your return you should debark near the bridge at Anadoulou Hissar and repair by foot to the large prairie shaded by sycamore-trees, the favorite promenade of Turkish ladies who flock here in great numbers on Fridays. The beautiful kiosk here, somewhat after the style of the palace

.

at Dolma-Bagtché, was built by Sultan Medjid's mother for the ladies of the Imperial Harem.

The last boat for the bridge leaves Anadoulou Hissar at eleven o'clock Turkish time or one hour before sunset. Should this boat be missed the only available means of conveyance to Péra is by caique. Time 1 h. 30m. Fare 40 piastres.

Returning by steamer you accost;

KANDELI. (The Lantern) so called from a beacon light being formerly burned at night on the hill top to warn navigators of the dangers of the currents at this point.

CHENGEL KEUY. (The Hook Village). There is a beautiful park here in which stood a tower, where Sultan Suleiman I. "The Magnificent" when a prince, is said to have been secreted for three year; his father Selim I. beleiving him dead, as he had ordered him to be strangled.

BEYLER BEY. (The Chief of the Beys). The splendid palace here was built by Abdul Aziz in 1865. It was then the most beautiful and luxuriant palace in the Empire. Attached is a zoological garden where there are still some wild animals. The Empress Eugenie resided at this palace during her sejour at Constantinople in 1869.

To visit this palace a special permit must be obtained through your Embassy or Legation.

The Steamer now calls at Kooskunjook and Scutari arriving at the bridge shortly after sundown.

THE PRINCES ISLANDS.

To visit the Islands and return the same day it is best to start by the boat leaving the Galata side of the bridge about 9 o'clock in the morning and return by the last boat from the Islands starting about 4 o'clock in the afternoon. Should the visitor wish to pass the night at Prinkipo, then he may take the afternoon boat, starting from the bridge about 3. o'clock p. m. (Journey 1 $\frac{1}{2}$ hour. Fare 5 piastres).

Leaving the bridge, you pass the Seraglio on the one side, and Scutari on the other and doubling the promontory where are situated the grand Barraks of Sultan Selim and the English Cemetery, you pass Haydar Pasha and call at Kadi-Keuy (The judge's village). This is the ancient Chalcedon. Older than Byzantium but with the same historical vicissitudes of downfall. Subdued firstly by the Persians, she fell under the Supremacy of Sparta and Athenes and was later on dominated by the kings of Bythinia and ultimately lost all importance under the Romans.

Chalcedon had its oracle of Apollo that rivaled that of Delphi. On the ruined temple of Appollo stands the present church St. Euphemia, known by the council that was held in the year 451 by the Nestorians. After Kadi-keuy you pass the cape of Moda-Bournou (the English quarter) and the ancient port of Eutropius that stretches as far as Phenar-Bagtché (The Light-house garden). Where the lighthouse now stands there formerly stood the ancient temple of Hera, and later on a magnificent summer palace of Justinian.

From here you already have a full view of the Islands of which there are eight. The Byzantines called these Islands Papadonisia owing to the number of convents that were on them; the largest received the name of Prinkipo or Prince's Island owing to the fact that it was

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the abode of several princes who were exiled and kept in reclusion in the convents of this Island. It was to Prinkipo the Empress Irene, dethroned by Nicephorus 807, was exiled just at the time she was engaged to Charlemagne, after having had her husband and son murdered. In 1040 the Empress Zëo was sent to this Island by Michel Kalafates; and in 1071 the Empress Anna Delassena, mother of the Comnens was shut up in one of the convents with her children.

Prinkipo was very often attacked by the enemies of Byzantium. The Venetians in the 13th century assailed Prinkipo in the night and carried away all the inhabitants as hostages against the Emperor Andronicos II.

While the Russians were before Constantinople in the war of 1878 the English fleet anchored opposite this Island.

The boat calls first at PROTI about 9 milles from the bridge. It is a little mountainous island with red coloured cliffs which, in spite of the houses that are scattered here and there, gives one an impression of inhospitality.

The second is ANTIGONI. Here are two Greek Monastries, and the population is almost exclusively composed of Greeks. The Patriarch St. Methodius was imprissoned here with two brigands for seven years; and at the same place the Empress Theodora raised the church that still stands in the village.

CHALKI. The third island possesses a large seminary of the Orthodox Church in which there is a good library containing many precious manuscripts. At Chalki there is also a Commercial School and an Ottoman Naval School, the latter is the large building with a minaret, near the landing.

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PRINKIPO. The largest of the Islands is about twelve miles in circumference, thickly populated and well cultivated. Its hygienic conditions are highly praised, only drinking water is wanting: this is brought from the Asiatic coast. The rich members of the Greek and Armenian colonies of Constantinople have their villas here.

Having debarked proceed to the Hotel Giacomo; a conspicuous edifice visible for some time before you reach the landing. In front of the Hotel, Carriages, horses or donkeys may be had. Secure one of these means of conveyance to go round the island. Carriage fare 50 piastres, horse or donkey from 15 to 25 piastres.

Before starting on this interesting promenade it is advisable to have your lunch. This is quite a treat on the terrace of the Hotel Giacomo, where a much appreciated view is to be had. The tourist who does not intend to pass the night at the island should start on his promenade about one o'clock. A Magnificent road lined on either side with superb villas, leads, after having traversed the town, through a beautiful country up and down hill giving a full aspect on the neighbouring island Chalki. In about 40 minutes (driving or riding) you arrive at a place forming a saddle, surrounded by pine-trees, where between two Cafés champêtres leads the road in 30 minutes up a romantic grove to the convent of St. George. From the top of St. George's mountain you have a splendid view of the Islands Constantinople, the Sea of Marmora and the coasts.

The priests of the monastery, will invite you to view the tomb of St. Irene, but as is now well known, this Empress was interred in the convent founded by herself, situated at the foot of the East side of the mountain, at a place

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called Kemares. A little lower than St. George's is another convent now used as a lunatic asylum.

On your return you again pass the two coffee houses and continue, without loss of time, your journey round the East side of the island. This route will bring you in an hour to the landing of the steamer, which starts for the bridge about one hour and a half before sunset.

The tourist can also return to Péra by first being conveyed, either by a sailing-boat or by caique to Maltepé, à village on the coast of Asia. Thence by the Anatolian railway, passing the Erenkeuy vineyards, where the famous wines of that name are produced, to Haydar Pasha; then by the steamer that plies between Haydar Pasha and the bridge in conjunction with the trains going and coming.

THE DERWISHES.

A kind of Mohammedan monk who live as communities in their TEKES (Monasteries). They are of the mendicant order, possessing however a certain revenues from legacies and dons left by pious people.

The DANCING DERWISHES founded by the famous mystic Mewlana of Koniah Dcheladdin Rumi, hold their ceremony every Friday after midday in their Teké at Péra near the Tunnel and on Sunday at the same hour in the Teké at Kassim Pasha.

The order of the HOWLING DERWISHES founded in 1180 by the ascetic Said Ahmed Rufai, is a conventicle of fanatics who are supposed to possess certain secret dissents.

They hold their meetings publicly every Thursday at their Teké near the large Cemetery in Scutari and on Sundays at their monastery at Kassim Pasha.

It is convenient for the tourist to visit the Dervishes on Sundays as the devotees of the two orders hold a ceremony at the same hour and the monasteries are close the one to the other. Therefore having seen part of the ceremony of the dancers do not wait till the end but proceed to the other monastery. This is situated at the foot of the valley almost as far as the ditch that traverses the Kassim Pasha quarter. The monastery of the Howlers is about a ten minutes walk from the teké of the Dancers.

The Zikr (the name of the religious ceremony) is public and open to strangers, who however have to go to a separate gallery. As in the mosques slippers are also given here to be worn over the boots. Visitors should altogether abstain from giving vent to any disapproval while at the ecstatic ceremonies of either of the orders.

Those who are present at the ceremony are expected to leave a few piastres for charity.

THE SELAMLIK.

Every tourist coming to Constantinople should endeavour to see the ceremony of the SELAMLIK, held every Friday, when the Sultan repairs to mosque for prayers.

The whole ceremony is very impressive. When the Sultan appears on his way to the mosque his body guard and the Turkish troops assembled to a man, cry "PADISHAHIM CHOCK YACHAAH," meaning Long Live My Sultan. After prayers, the Sultan, sometimes, reviews the troops.

To have a good view of this ceremony it is well to have a card from your Legation or Embassy that will give the bearer permission to enter the Imperial kiosk opposite the beautiful mosque Hamidyé, where the ceremony is usually held. Further, to secure a seat at one of the windows, it is advisable to be there at about 10. 30 A. M. At the entrance of the kiosk, an Aid-de-Camp will receive you.

It is not considered etiquette to look at the Sultan through an opera-glass. Visitors in the kiosk, are the hosts of His Majesty, and refreshments and cigarettes as a rule are served.

The tourist who has not a card of recommendation giving him permission to enter the kiosk should be at the mosque Hamidyé at last one hour before the ceremony begins, and get as near the entrance as possible, otherwise no view whatever will be had.

The duration of the ceremony and the review of the troops lasts fully two hours; generally between 12.30 and 2.30 P. M.

Carriage fare, there and back, half a Lira or 54 piastres; horse fare 20 piastres.



BROUSSA.

The excursion to Broussa is a very pleasant one and can be made without either fatigue or unpleasant adventure, in three days. The railway that is now being built between Moudania and Broussa will both facilitate communication between these places and greatly improve passenger accomodation between Moudania and Constantinople.

Steamers leave this port for Moudania three times a week; on Sundays, Tuesdays and Fridays at 9 a. m.. Fare, Ist Class, 40 piastres. (No food). The tourist must have a Teskeré (Turkish passport), and this is obtained by application to his Consulate.

Leaving the Golden Horn at 9 a.m. you arrive at Moudania at 3 p. m. Distance 54 Kilomètres.

MOUDANIA. The ancient Myrleia is an extensive Greek village situated in the bay of this name. Disembarking at Moudania, and having shewn your Téskééré to the Official, choose a good carriage or horse, of which there are many at the landing (Carriage fare from 60 to 80 piastres, horse fare from 40 to 60 piastres) and proceed to Broussa. Distance 20 kilomètres from Moudania. The road is good and the scenery most picturesque. After an hour's uphill journey, Broussa, situated just at the foot of Mount Olympus surrounded by luxuriant fertility suddenly appears, „a picture of perfect beauty.“ The road which begins now is a winding way on a slight decline and at every turn „nature shows her charms.“ After another hour's drive a halt is generally made on the road under a group of centenarian oak-trees, where of course there is the traditional coffee-house. The remainder of the road for another 40 minutes leads through flat land and you arrive at Broussa at about 6 p. m.

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Hotel Belle Vue and Hotel d'Anatolie are considered the best. Terms vary according to the sojourn, from 12 to 16 francs per day.

BROUSSA. Population about 75,000, of which 50,000, are Turks. Above all towns in the East, Broussa retains its oriental characteristics. Here, the tourist will get a clearer insight to the oriental ways and customs than anywhere else.

Broussa was conquered in 1326 by the Calif Osman, the founder of the Ottoman dynasty, and he made the ancient Bithynian town his residence and the capital of the Ottoman dominions more than a century prior to the fall of Constantinople.

In 1403, Tamerlain invaded and burnt Broussa and in 1801 it was again reduced to ashes. In 1855 a great earthquake nearly destroyed the city; 1,000 persons perishing and all the minarets and most of the cupolas of the mosques built by the first sultans fell in.

The tourist, on the day following his arrival, is recommended to go to Bunar Bashi and on his return from this place visit, at the citadel, built in the 13th century by the Emperor Lascaris, the turbeh of Osman d. 1326 and of his brother Orchan d. 1360. Driving then down to Guekdéré, visit the beautiful green mosque YESHILDJAMI, and having passed the bridge of Guek-sou, one of the most picturesque places in Broussa, proceed to the BAZAARS where the famous gauzes and silks, the „hakyr“ and the „bürünshik“ are sold. Thence visit OULOUDJAMI. There yet remains another mosque, that built by Sultan Mourad II. near the Hotel Belle Vue with the Turbés of the Sultans in a „Garden of Roses.“ Then the baths of YENIKAPLEGI.

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The mosques of Broussa are all the more interesting owing to the fact that they are mostly perfect examples of ancient Mussulman art, having a touch of Arabic and Persian architecture. Several of these mosques are decorated with the most exquisite enamelled faïence.

Broussa is famous for its sericulture and the results obtained at the recent Exhibition harbinger a happy revival in the silk trade in Turkey.

The ascent of the mount Olympus can be made in the company of a good guide with perfect ease but one must lengthen the stay in Broussa by one more day.

The return to Constantinople.

Steamers leave Moudania three times a week on Sundays, Tuesdays and Thursdays at 9 a. m. Thus leave Broussa at 6 a.m. to catch the Boat. Arrival at Constantinople at about 3 p. m.

ADDRESSES OF FIRMS RECOMMENDED

M^{rs} THOMAS COOK SON. The well known Tourist Agents have a branch office at 170 Grand rue de Péra, close to the Péra office of the Imperial Ottoman Bank, where all single, circular and return tickets may be obtained. All informations required freely given at their office.

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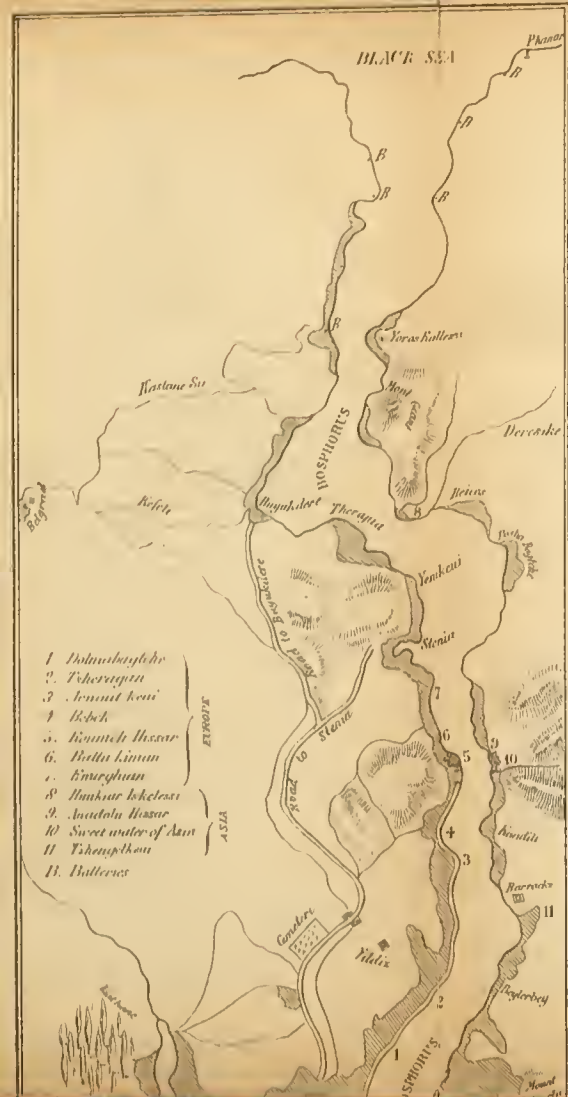
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Departure of Mail-Steamers and Trains.

DEPARTURES	COMPANIES		PLACES	Closing of the Posts	Departure of trains & boats	PRICES	I	II	PRICES	I	II
							Frs.	Frs.		Frs.	Frs.
Every Day at 8.15 p. m.	DAILY TRAIN	Daily	VIA SOFIA - BELGRADE TO EUROPE	30 Ko logage free	6 p. m. in Péra 6.30 p. m. in Galata	Sophia Belgrade	97 156	35 55	73 05 117 55	Budapest Vienna	177 70 197 85
Mondays & Thursdays at 7.20 p. m.	EXT-EXPRESS	Monday Thursday	VIA SOFIA - BELGRADE TO EUROPE	overweight every 10 Ko 4 frs 64.	5 p. m.	Sophia Belgrade	120 194	75 25		Budapest Vienna Paris	232 55 264 45
MONDAY	RAISSINET	Every Fortnight	Naples - Genoa - Marseilles		3 p. m.	Naples				Marseilles	200 150
		Weekly	Souline - Galatz		1 p. m.	Souline				Galatz	
	IO-RUBATTINO	Fortnight	Dardanelles - Salonica			Dardanelles				Salonica	93 75
	ESSAGERIES	Fortnight	Dardanelles - Smyrna - Chios		3 p. m.	Smyrna					
	RUSSIAN	Weekly	Varna - Kustendje - Souline - Galatz		4 p. m.	Varna	45			Galatz	105
TUESDAY	STR. LLOYD	Weekly	Odessa		1 p. m.	Odessa	80	50			
	RAISSINET	Fortnight	Piræus (Athenes)-Patras-Corfu-Brindisi-Trieste		3 p. m.	Piræus	83	55		Brindisi	150 102
	RUSSIAN	Weekly	Souline - Galatz		11 a. m.	Souline				Galatz	80 60
WEDNESDAY	RUSSIAN	Fortnight	Dardanelles - Piræus (Athenes) - Alexandria		3 p. m.	Athenes	80	60		Alexandria	200 110
		Fortnight	Dardanelles - Smyrna - Chios - Alexandria		4 p. m.	Smyrna					
	RUSSIAN	Weekly	Sevastopol		9 a. m.	Sevastopol	80	50			
	AQUET & Co	Weekly	Inchale Sinope-Samson-Kerasond-Trebizond-Batoum		10 a. m.	Samson				Batoum	
	KHEDIVIÉ	Fortnight	Samson - Trebizond - Batoum			Samson	60	40		Batoum	115 92
	IO RUBATTINO	Weekly	Dardanelles-Smyrna-Piræus (Athenes)-Alexandria		3 p. m.	Piræus	80	60		Alexandria	208 110
	STRIAN LLOYD	Weekly	Piræus (Athenes)-Catania-Messina-Naples (Brindisi)		4 p. m.	Piræus				Naples	268 185
THURSDAY	STRIAN LLOYD	Fortnight	Gallipoli-Dardanelles-Dedeagatch-Lagos-Cavalla		1 p. m.	Gallipoli	28 75	18 75		Cavalla	85 57
	RUSSIAN	Weekly	Odessa		12 m.	Odessa	80	50			
	HELLENIQUE	Fortnight	Samson - Kerasond - Trebizond			Samson					
	MESSAGERIES	Fortnight	Dardanelles - Smyrna - Syra - Piræus (Athenes)		3 p. m.	Smyrna	60	40		Piræus	
FRIDAY	AUSTRIAN LLOYD	Fortnight	Gallipoli - Smyrna - Chios - Rhodes - Larnaca (Cypr.) - Beyroul - Jaffa		4 p. m.	Beyroul	275	187 50		Jaffa	315 215
	RUSSIAN	Fortnight	Dardanelles-Mount Athos-Salonica-Piræus (Athenes)		3 p. m.	Mount Athos				Salonica	90 60
SATURDAY						Piræus	80	60		Dardanelles	
	RAISSINET	Weekly	Salonica - Smyrna - Piræus - Marseilles		4 p. m.	Salonica	75	55		Piræus	120 95
	MESSAGERIES	Fortnight	Trebizond - Batoum		3 p. m.	Smyrna	100	75		Marseilles	200 150
		Fortnight	Odessa			Trebizond	110			Batoum	
	AUSTRIAN LLOYD	Weekly	Varna - Kustendje - Souline - Galatz		1 p. m.	Odessa	80	50		Galatz	122 57 90
		Weekly	Inchali-Samson-Kerasond-Trebizond-Batoum		2 p. m.	Varna	65	42 50		Batoum	140 100
					3 p. m.	Samson					



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